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KAMTSCHATKA
SEA of
NEW ZEALAND

HISTORICAL RESEARCHES

ON THE

Conquest

OF

PERU, MEXICO,

BOGOTA, NATCHEZ, AND TALOMECO,

In the Thirteenth Century, by

The Mongols,

ACCOMPANIED WITH

ELEPHANTS;

AND THE LOCAL AGREEMENT OF HISTORY AND TRADITION, WITH THE REMAINS OF ELEPHANTS AND MASTODONTES,

FOUND IN

THE NEW WORLD:

CONTAINING

Invasion of Japan, from China.—A Violent Storm.—Mongols, with Elephants, land in Peru; and in California.—Very Numerous Identifications.—History of Peru and Mexico, to the Conquest by Spain.—Grandeur of the Incas, and of Montezuma.—On Quadrupeds supposed extinct.—Wild Elephants in America.—Tapirs in Asia.—Description of Two living Unicorns in Africa.

WITH TWO MAPS, AND PORTRAITS OF ALL THE INCAS, AND MONTEZUMA.

BY JOHN RANKING,

AUTHOR OF RESEARCHES ON THE WARS AND SPORTS OF THE MONGOLS AND ROMANS.

LONDON:

LONGMAN, REES, ORME, BROWN, AND GREEN.

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TO

THE RIGHT HONORABLE

ALLEYNE LORD ST. HELENS,

LATE AMBASSADOR

AT THE COURTS OF MADRID

AND ST. PETERSBURGH,

THIS WORK IS RESPECTFULLY INSCRIBED BY

HIS LORDSHIP'S

FAITHFUL AND OBLIGED

HUMBLE SERVANT,

LONDON,
March 20, 1827.

THE AUTHOR.

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INTRODUCTION.

IN the sixth page of the Introduction to the "Researches on the Wars and Sports of the Mongols and Romans," the writer hinted at having met with some indications of a connection between Asia and America, long before the discovery of the New World by Columbus. From that time he has kept this object in view; and such has been the success of his further enquiries, that he now ventures confidently to affirm that Peru, Mexico, and other countries in America, were conquered by the Mongols, accompanied with *elephants*, in the thirteenth century. The slow attainment of knowledge appears truly surprising, when we contemplate that, according to the literature of the most enlightened portion of mankind, the earth is presumed to have been created fifty-eight centuries;

and that thirty-five of them, including the event of the Deluge, elapsed without our possessing any European profane history; that of Herodotus being written in the fifth century before Christ. No land of any importance was known to the Greeks or Romans west of the shores of Africa; none was discovered by them on the east, beyond the longitude of one hundred and twenty degrees from Greenwich, at the most. Marco Polo in the thirteenth century extended our knowledge to Japan; and no other discovery, except the Azores, was made till the year 1492. Thus, for fifty-five centuries, we were ignorant of one hundred and eighty degrees of the *longitude* of the equator, but possessed some knowledge of East Greenland, in the Arctic Circle.

If we conclude that nothing was known on the south, lower than about the tropic of Capricorn, nearly half of the *latitude* was also yet undiscovered. Small as this planet is, in the sublime scale of nature; how immense in the limited eye of man! If, a few days before land appeared, the crew of Columbus's ship, terrified

as they were at their hazardous state, had thrown their commander into the sea; and the expedition had found the way back to Europe, or if it had been lost; who can pronounce how much longer a portion of the earth, of greater magnitude than the moon, but more hidden from our sight, would have continued as unknown, to the proud of their philosophy and systems, as the Georgium Sidus?

On the fortitude and good sense of a great mind in a moment of difficulty and danger, depended the most considerable event that has ever occurred among human beings.

At the present period, the space in Africa, from lat. 10° north to 30° south, is a blank to the civilized world. An immense territory, between Thibet and Siberia, is imperfectly described. In America, both north and south, there are vast districts which may be termed undiscovered: and if we add to this New Holland, Borneo, and other unexamined regions, it appears, *even now*, that half of the surface of the earth has not been visited by any one who was qualified to communicate the knowledge

of its productions or history to the learned portion of mankind; although the whole extent of the *land* is not more than about a third of the superficies of this planet. Thus, if we consider that half of the land, besides the *depths* of the ocean to a still greater extent are yet hidden from the eye of science; and the natural convulsions that the earth has undergone; how imperfect must be our knowledge of the history and description of man, of animals and of plants!

The narratives of Marco Polo, and Sir John Maundevile, had warmed the imagination of Columbus into a conviction that he could reach the East Indies by sailing westward. By the travels of those authors, it was then known what an immensely extensive empire was in the power of the Mongols, called also Tartars.

When Columbus, on his arrival in the New World, inquired of some natives respecting the gold, of which they made their ornaments; they answered him *Cubanacan,* (it is produced in Cuba); and so full was his mind of Marco Polo and the East Indies, that he imagined them to

be speaking of the Grand Khan Kublai*, who was the Mongol Emperor of China, and of more than half of the population of the globe, when Polo was in that country. Such was the ignorance of the most sagacious geographer that had ever appeared, respecting the extent of the earth, that he supposed himself arrived in the Mongol Empire, when he was one hundred and fifty degrees short of it†! Although Anaximander had taught, and at this period there was no doubt in the minds of persons of reflection and understanding, that the earth is spherical; it was not till the voyage of Magellan, in the year 1521, that it was *proved* to be so‡.

* Robertson, Vol. i. p. 95.

† Columbus, from this mistake and the similarity of the pepper, birds, crocodiles, &c. called the country *West India*, which name was confirmed by Ferdinand and Isabella.—*Robertson, Vol.* i. *p.* 111.

‡ The Mahomedan Moguls, in the fifteenth century, did not suspect the convexity of the earth. "If the canopy of heaven were a bow, and the earth were the *cord* thereof; and if calamities were the arrows, and mankind the marks for those arrows; and if Almighty God, the tremendous and the glorious, were the unerring archer,—to whom could the sons of Adam flee for

" That state of primeval simplicity which was known in our continent only by the fanciful description of poets, really existed in the New World in the discovery by Columbus. The Peruvians and Mexicans only, had emerged from this rude condition, and had attained the highest state of improvement ever known in that vast continent*." They possessed no tame animals except the Llama, knew not the use of iron, and agriculture was extremely limited.

The population of the New World was estimated by some at four millions, by Riccioli at three hundred millions†. Cuzco was the only place that had the appearance, or was entitled to the name of a city, in all the dominions of the Incas: every where else the people lived in

protection? The sons of Adam must flee unto the Lord."—*Timur's Institutes, p.* xlviii. *from the Alcoran.*

* See Robertson, Vol. i. p. 282.

† Pinkerton, (*Geog.* ii. 531, 535), thinks fifteen nearest the truth, in modern times; and that, when discovered by Columbus, the whole population did not exceed four millions, (p. 601). At the death of Queen Elizabeth, Pinkerton affirms that there was not one Englishman settled in America.

detached habitations, or at the utmost settled together in small villages; *no annals whatever exist of times prior to Mango Capac.*

Mexico was the only city that was worthy of that name in the empire of Montezuma.

The capital of the warlike Tlascalans, the implacable enemies of the Mexicans, only sixty miles from Mexico, consisted of a number of low straggling huts, built with turf and stone, and thatched with reeds; without light, except through a door so low that it could not be entered upright*; and though less civilized than the Mexicans, they were advanced in improvement far beyond the other rude tribes.

* Such is Robertson's account of Tlascala. Clavigero (ii. 428) affirms that Cortez, in his letter to Charles V. speaks thus of that city: "It is so large and wonderful, that although I omit a great deal of what I could say, I believe that little which I say will appear incredible; for it is much larger and more populous than Granada, when it was taken from the Moors, more strong, has as good buildings, and more abundance of every thing."

The writer is inclined to think that both of these descriptions are exaggerations. The Tlascalans arrived in Anahuac with the seven tribes, who left Asia in 1178, before the Moguls had become civilized by their Chi-

The annals of Anahuac are known imperfectly from the sixth century of the Christian era.

Vast journies have been made in North America, without meeting with a single inhabitant for some hundreds of leagues. In the regions of the Oronoco, a traveller might go hundreds of miles, in different directions, without finding the footsteps of a human creature. Guiana, more extensive than France, and divided among many nations, contained only twenty-five thousand inhabitants*. Such was

nese subjects: and therefore were not likely to equal the Mexican-Moguls, who were from China direct. But being the same race and speaking the same language, it seems very probable that the Tlascalans in two centuries would imitate some of the architectural conveniences and elegance of their political rivals.

* Robertson, Vol. i. p. 337, Vol. ii. pp. 36, 296, 322. "The houses in Guiana resemble our barns in England; they are skilfully built, and thatched so that no rain can enter: some of them are one hundred and fifty paces long, and twenty broad, and contain one hundred people. They make good bread, and strong and pleasant drink of the cassavi root; and have very good earthern pots, which hold above thirty gallons."—*John Wilson of Wanstead, Essex, in Purchas, Vol.* iv. *p.* 1261. A. D. 1606.

the condition of America when discovered by the Spaniards.

When Cuzco was founded by Mango Capac, none of the civilization introduced by the Peruvians and Mexicans was in existence. At that period, says Garcillasso de la Vega, the natives of Peru were little better than tamed brutes, and some were worse than the wild ones: they adored whatever was nearest to them, mountains, stones, trees, rivers, wild beasts; apes for their cunning, dogs for their sagacity, and serpents for their prodigious size; at Puerto Vieio they worshipped an enormous emerald; some held the condor in veneration, the sea, the whale, fire, the ridge of the Cordilleras; and those who possessed numerous flocks in their pastures, adored sheep, (pacos).

Their sacrifices consisted of fruits and animals, and also of men, women, and children captured in war. They made drums of their skins, to affright their enemies, and devoured their flesh. They committed murders and burnt villages. Those among their chiefs who governed their subjects with mildness and justice, they adored

as gods. Truth, says Vega, obliges me to say, that the Indians went, like the brutes, without clothing: I remember, that even in the year 1560, on my arrival from Spain at Carthagena, I met five Indians in the street, walking in a line, one after the other, like geese or storks, and entirely naked*."

Before Mango Capac appeared, it is not known that there was a brick or a stone house in the *whole of America.* The pyramids in the valley of Mexico, Casa Grande (see p. 282), and some interesting ruins at Tiahuanaco, near lake Chucuytu†, appear to be the only symptoms of art or architecture that existed. No

* Vega, Vol. i. 38 to 59. These Indians had not been subjects of the *Incas.*

† In the modern Upper Peru or Bolivia. The ruins are described, p. 73. It may here be mentioned that Yupanqui, the tenth Inca, met with courageous and warlike resistance, on his attempt to conquer the Chilians beyond the river Mauli; but as no proofs of towns or civilization have ever been described as having then existed in those regions, we may conclude that it was a heroic effort of the principal inhabitants, and that the Purumacas, (who are still unsubdued), were to the Incas what the Caledonians had been to the Roman Emperors.—*See Vega,* B. vii. Ch. xix.

iron, not a bridge, no vessel beyond a canoe, in that immense portion of the globe, so justly named the *New World**.

A temple, and a considerable comparative degree of civilization will be found at Talomeco, in north latitude 39° west of lake Erie; but the people bear evidence of a Mongol origin; and Talomeco is not far from two places where remains of elephants' grinders, like those of *Siberia,* and others of the Mastodon, have been found. Bogota and Natchez bear irresistible indications of being likewise Mongol settlements; but the writer having dwelt at some length on the origin of the Peruvian and Mexican empires, he has not

* What curious reflections arise at *Britain* having borne the same mark of distinction in the first century. "As for those who place so much confidence in the walls of Jerusalem, they would do well to consider the walls of Britain, where the inhabitants are surrounded by the sea in a kind of New World, not much inferior to the other. They have made themselves masters of that vast island too, and only assigned four legions as a guard upon it."—*Josephus,* B. ii. Ch. xvi.

swelled his work with more researches than were necessary to establish his point.

We must fully acquiesce in the truth of the remark of the eloquent Gibbon, that "*the rapid conquests of the Moguls and Tartars may be compared with the primitive convulsions of nature, which have agitated and altered the surface of the globe.*"

In the thirteenth century, a warlike genius appeared, with whom no other human being can in any moderate proportion be compared. His lieutenants were Cæsars and Alexanders in the magnitude of their devastations and conquests.

Timougin, son of Pisouca, chief of a tribe of Mongols near lake Baikal in Siberia, was proclaimed Grand Khan, with the title of Genghis, A. D. 1205. Before the death of his grandson Kublai, the continent of Asia was nearly subdued; Europe was thrown into the utmost consternation; Japan was invaded; and, from the effects of a storm, Peru and Mexico were fated to arise from the generals and

troops who escaped from that mighty expedition*.

* All the continent of Asia, except Hindostan and Arabia, was subdued in 1280. (Hindostan was invaded by Timur, but not possessed by the Moguls till 1525.) Genghis's grandson, Batou, ravaged Europe with more than half a million of cavalry, to the shores of *Dalmatia*, and died on his march to attack Constantinople in 1256. The Emperor Frederick wrote to Henry III. of England, "A barbarous nation, called Tartars, we know not from what place, with incomparable power and numbers, not sparing sex or dignity, have come like a whirlwind into Hungary, where there has been, not far from their tents, such slaughter as has never happened in one battle. They have another army in Poland, where the Prince and Duke are slain, and another in Bohemia. The general destruction of the world, but especially of Christendom, calls for speedy succour. They name their lord, *The God of the Earth.* They wear raw hides, with iron plates sewed on, as armour; but now, with grief I speak it, are clad out of the spoils of Christians. They are incomparable archers, and cross rivers upon skins artificially sewed. Let your Excellency therefore provide and wisely consult to resist them [the Emperor was married to Henry's sister, Isabel], for they are come to subdue all the West. But they shall not perpetrate such mischief unrevenged, when Satan shall have drawn them to their deaths; when Germany prone to arms, France the nurse of soldiers, warlike Spain, fertile England, potent in men

It is very wonderful, that there is not any proof whatever in history, of the Peruvians and

and a furnished navy, nimble Wales, marshy Scotland, and Ireland, also every other region in the West, will cheerfully send choice soldiers under the quickening cross, which not only rebels but devils dread."

On this event, Queen Blanche, with deep sighs and plentiful tears, said to St. Louis, "What shall we do, my dearest son, about this lamentable event?" The king, with a mournful voice, replied, "if they come on us, we shall either send them back to their Tartarian abodes, or they shall exalt us to heaven."—*See Purchas*, iii. 61.

Batou's frontier was the river Don, and all Russia long remained tributary. If we add to these invasions the progress of the Mongols in *America*, which there is strong reason to conclude reached to Rhode Island, (See Ch. XII.), their conquests and their influence have nearly surrounded the earth, in a single century.

These hardy warriors, whose chief resided at Pekin, after the death of Kublai, in 1294; being in the possession of such immense power and grandeur, were surrounded by Lamas, who flattered their vanity, and ministered to their voluptuousness, so fatally for these descendants of the renowned Genghis, that they were driven from the throne of Pekin in 1369, back to their Siberian abodes, where we find them afterwards engaged in conflicts with Timur Bec. "*The various turns of fate below*" offer nothing more surprisingly striking than that of the Moguls. The last king of

Mexicans having had any connexion, or even the slightest knowledge of each other: for although Cortez arrived at Yukatan in February 1519, there does not appear the least reason to conclude that when Pizarro and others landed in Peru, in 1526, such extraordinary beings as they were deemed, had ever been heard of before.

When these Mongols arrived, America, we shall see, was in the rudest condition. Suddenly, two empires are founded with the pomp, ceremonies, and grandeur, of Asiatic sovereigns*: architecture, that rivalled the stupendous works of the Romans; elegance in the arts of goldsmiths, surpassing the most delicate works of Europeans; order, justice, and subordination: all of whose laws, military and civil

Mexico was executed by Cortez in 1525 (p. 131, the date is erroneously stated to be 1523); and Baber mounted the throne of Hindostan in that year. Pizarro first landed in Peru in 1526; and Baber, with a very inferior force, gained a victory over a powerful and dangerous confederacy in that same year, by which he secured the empire of Hindostan!

* The opinion of the writer is, that Mango Capac, the first Inca of Peru, was a son of the Grand Khan Kublai, and that Montezuma's ancestor was a Mongol grandee from Tangut, very possibly Assam.

institutions, religion, and customs, are so faithful in every respect to those of Genghis Khan's family, that their descent cannot for a moment be doubted. The Bogotans, the Natchez, and the people of Talomeco on the Ohio, all bear the strongest proofs of the same origin. All the ancient entrenchments and inscriptions discovered in America, as far as Narraganset Bay near Boston, are, there is every probability, of Mongol origin. How many of the invaders of Japan may have reached the new world, can never be known; but by the evidence in this volume, the number must have been considerable. Most of the places peopled by these Mongols have traditions regarding conflicts with giants, (elephants). Bones of elephants and mastodontes are found in those very places, under such circumstances as to leave no doubt of the Mongols having been accompanied by numbers of those animals. The condition of these bones corresponds with the date; and the molar teeth of several of the elephants are precisely the same as those found in Siberia, which had been entirely conquered by the Mongols, and where a number of Geng-

his Khan's grandsons, had, at the period we treat of, resided above fifty years.

Wild elephants are found near Bogota, the probable descendants of those which accompanied the expedition; for had these animals been *indigenous in America,* they could not fail to exist there now in very great numbers.

The unfortunate fanaticism of the first Spanish priests induced them to destroy all the annals and records which they could find in America. But for this barbarous proceeding, the history of the Mexicans would, from their paintings called hieroglyphics, have been perfect. To add to the confusion, the fables and mysterious traditions of the Mexican and other priests survived the literal annals of the governments, and are confounded with the true records. In these researches they have been in general considered as mere tricks, such as are known to be practised by the Buddists in Tangut, Thibet, and Mongolia. Whoever treats them otherwise, will surely find, that

Fables of Lamas, " *are hard things to hit,*"
In them, " *no-meaning puzzles more than wit.*"

After the arrival of the Spaniards in America, their astonishment, their exaggerations, and their quarrels among themselves produced such misrepresentations, that while one reports the people in the city of Mexico to amount to 60,000, another says, there was that number of *houses*.

Although the population of the new world was then estimated to consist of about forty millions, Las Casas charges his countrymen with having massacred more than that number*.

* Bartholomew De Las Casas was born at Seville, in 1474. In 1493 he went to America, and returned to Spain in 1498; when he became an ecclesiastic, and rector of Zaguarama in Cuba: in 1544, he was appointed to be Bishop of Chiapa in Mexico; in 1551 he returned to Spain, and died in 1566, aged 92.

This humane Spaniard describes the Indians as a gentle and tractable race; but his outrageous exaggerations make it impossible to know how much to credit of his narrative; he enumerates millions massacred in Honduras, Venezuela, Peru, Mexico, Hispaniola, 600,000 in Jamaica, &c. "I take God," says he, "in witness of this, and all the hierarchies and thrones of angels, and all the saints of the heavenly court, and all men living. I also discharge my conscience by declaring that if his Majesty should grant the *repartiementos*

One Spaniard estimates the human sacrifices on the completion of Montezuma's temple, at 72,344, while another declares the greatest number of sacrifices in one year not to exceed

(shares of land) to the Spaniards, the Indies in a short space, will be a desert like Hispaniola." It is shocking to reflect that this virtuous *Protector of the Indians*, was betrayed by his ardour into the inconsistency of proposing to purchase negroes, as slaves, to work the mines, and cultivate the ground, which he declared to be lawful. His plan being adopted, Charles V. granted a patent to a Fleming for importing 4000 negroes into America; this man sold his privilege to some Genoese merchants, for 25,000 ducats: such was the origin of that afflicting traffic: and in 1593, Sir Richard Hawkins reports (Purchas, Vol. v. 948) that there were 100,000 negroes at Lima.

Sepulveda, a Spanish divine, wrote a justification of the wars against the Indians. He requested permission of the Royal Council to print it, but they virtuously refused. They regarded the subject rather as theological than political, and referred it to the Universities of Alcala and Salamanca, who both pronounced that it ought *not* to be committed to the press. The fanatical author being determined to carry his point, sent his book to Rome, where it was printed: but the humane Emperor prohibited its circulation.—*See Purchas*, iv. *pp.* 1568, 1601. *Rees's Cyc.* "*Casas.*" "*Sepulveda.*"

100. If we add to this the destruction of all the records that could be procured, and the loss of the ship which Cortez sent to Charles V. containing the most curious productions of the Mexican artisans*, some idea may be formed of the scarcity and imperfection of the materials for the construction of such an essay as the present.

From the uncertain and fluctuating nature of the languages in Mongolia, and in America, attempts to prove facts by etymological similarities, have been avoided as much as possible.

The spelling of Spanish and Indian names in this volume, may not always exactly correspond with that of Spanish authors; the writer, not being acquainted with their language, has made use of French or English translations.

Whenever the word *Indian* occurs, it must be considered to mean *American Indians*: this general name being applied without distinction to the most civilized as well as to the most savage inhabitants, in many instances completely

* Robertson, Vol. ii. 285.

confuses the notions of the reader, who is not on his guard: it is one of the numerous difficulties in elucidating the history.

The early annals of the Peruvians and Mexicans, not being known in any degree to command confidence, have not been dwelt on; whenever any details were required, the writer has preferred the latest which he could meet with.

There are no known human establishments or antiquities, in all America, that can justify the conclusion of a very ancient population: but who will venture to guess, what may be discovered in art or in nature, in those vast regions, when, in the comparatively small Island of the most maritime nation on the globe, the cave of Fingal, one of the most wonderful natural curiosities in the world, existed undiscovered by any one who could describe it, till Mr. Leach gave Sir Joseph Banks a hint, which induced him, in company with the learned bishop Van Troil, on their return from Iceland, in 1772, to visit Staffa. "What," says Sir Joseph, "are cathe-

drals and palaces, built by men, but mere playthings, compared with this: where is now the boast of the architect*?"

If we add to these considerations the jealousy of Spain, and her complete success in preventing her natural subjects, both in Europe and America, from any intercourse that would throw light on the history of nature or of man†: and also the care with which the Indians hide every thing they can from their conquerors; we may even now consider that portion of America as an infant world, notwithstanding the partial sunshine recently thrown on it, by the efforts of a truly enlightened traveller.

* Pennant's Scotland, Vol. ii. 299.

† Mr. Bullock says, in his description of ancient Mexico, p. 43, that, "with Baron Humboldt's circumstantial account of the group of the pyramids of Teotihuacan, eight leagues from Mexico, in his hand, *he could obtain no information of them in Mexico. Some of the best informed had heard of them, but supposed that Baron H. had been imposed on.* All inquiries on the road were ineffectual, till, at the end of the second day's search, he *saw* them towering above the woods of Nopal; and the platforms were perfectly visible at the distance of two miles. On the top of that of the Moon, they

J. Reinhold Forster, in his History of Discoveries made in the North, Vol. iv. p. 43, mentions his suspicion, that the kingdoms of Peru and Mexico were founded by the troops sent by Kublai to subdue Japan. There may also have been others of that opinion, but not any have been met with by the writer.

Those who have other convictions in their minds, regarding the subject of this volume, will, as is natural, hesitate to admit the full success of the author in his endeavours to decide upon the hitherto mysterious origin of the Mexicans and Peruvians in particular: but if his success be not allowed to be complete, he feels perfectly assured, that he has found out the true road, which is to lead to the perfection of that knowledge, as far as history exists to promote future endeavours.

found a small temple which had had a door and windows. Within half a mile, was the great pyramid of the Sun, scarcely inferior to that near Cairo; and between them, hundreds of small ones laid out like regular streets. From the top, he enjoyed the sublime prospect of the Lake, of the city of Mexico, and great part of the magnificent Valley."

The writer of the present work takes this occasion to acknowledge his obligations to the extensive library of the Royal Institution.

The learned societies at Philadelphia and other cities in the United States of North America, are those who have it most in their power to give active assistance, in procuring copies of the various Tartar inscriptions, in all parts of America, where they are known to exist.—By comparing them with each other, and with the literature of Asia, much very curious and interesting information cannot fail to be acquired*. The infant States of Mexico, Colombia, and Peru, when at leisure from more important and urgent affairs, will not fail to participate in the curiosity excited by this new

*. In that Research, the *human bones of remarkable dimensions,* which have been found eight miles from St. Clair, on the river Huron, are worthy of more particular notice: also the valley six miles west of St. Louis, the soil of which is full of the bones of men and *animals:* likewise the *inscriptions* and *figures of animals* at Big-Manaton Creek; all of which are mentioned by Mr. Warden, the late consul at Paris, in his Vol. iii. pp. 77, 154, 580.

view of the origin of those interesting nations of the earth.

May the arduous task in which the legislators of those important regions are engaged, be crowned with success; may they not forget that religious toleration and civil justice are the bases on which the happiness and dignity of human society must mainly depend! They have the recorded virtues and the numerous errors of the ancient world, to serve them as a guide and as a beacon. The children of the Sun, illiterate as they were, proved, in many instances, by their laws and regulations, that—

" *Experience, joined with common sense,*
" *To mortals is a Providence.*"

HISTORICAL RESEARCHES,

&c. &c. &c.

CHAPTER I.

Invasion of Japan by the Mongols.——A furious Storm, and Failure of the Expedition.——Size and Construction of Chinese Ships.——Winds in the Pacific Ocean.

IN the year 1257 of the Christian era, Kublai, grandson of Genghis Khan, on the death of his brother Mangu, was proclaimed Grand Khan of the Moguls and Tartars. At the conquest of Eastern Bengal and all the provinces eastward of the Burrampooter, he captured numerous elephants, and subjected many sovereigns to deliver to him numbers of those animals as

a part of their tribute; and, from the year 1272, always employed elephants in his armies. We find from Marco Polo that he possessed five thousand of these animals, at the period we now treat of. The wars in which the emperor was engaged before his attempt on Japan, were those in Mangi or South China, and against his rebellious relation in Siberia.

In the year 1280, in a most terrible conflict by land and sea at Canton, the imperial family of the Song dynasty were destroyed; on which Kublai became master of all China, and first emperor of the Ywen dynasty, under the name of Shi-tsu*.

At this epoch, Kublai was in possession of a more extensive domination, and infinitely greater numbers of subjects, than were ever controlled by any monarch recorded in history; his empire being much more considerable than that of Augustus. The continent of Asia, except Hindostan and Arabia, was under his sway. Of him it may be said with more

* See Du Halde, Vol. i. p. 213. Marco Polo, pp. 329, 444. Wars and Sports, Ch. ii.

truth than the British king is made to say of Cæsar—" His ambition swelled so much, that " it did almost stretch the sides of the world*."

As soon as Kublai found himself possessed of the whole power of the Chinese empire, he resolved on the conquest of Japan, and " gave " orders to his subjects of Kiang-nan, Fokien, " Honan, and Chantong, to construct six hun- " dred vessels†."

The following are the Accounts of the Invasion from various Authorities.

" The emperor Shi-tsu, (Kublai), in the third year of his reign‡, formed a design against Japan, and sent one hundred thousand men to invade it. But the expedition proved very unfortunate, *not above three or four persons returning home* with the news: all the rest were

* Shakspeare's Cymbeline.

† Note 1139 in Marco Polo.

‡ According to the Chinese mode of reckoning, this is in the year 1283.—*See Du Halde, Vol.* i. *p.* 214.

either shipwrecked, or perished in the neighbouring islands."—*Du Halde, Vol. I. p.* 215.

* * * *

"THE Japanese emperor, Gouda, succeeded his father, A. D. 1275. In the ninth year of his reign, on the twenty-first day of the fifth month, the Tartar general, *Mooko,* appeared upon the coasts of Japan, with a fleet of four thousand sail, and two hundred and forty thousand men, sent by the Tartar emperor to subdue Japan. But this expedition proved unsuccessful. The Cami, or gods and protectors of the Japanese empire, were so incensed at the insult offered them by the Tartars, that, on the first day of the seventh month, they excited a violent and dreadful storm, which destroyed all this reputed invincible armada. *Mooko* himself perished in the waves, and but few of his men escaped."—*Kæmpfer's History of Japan, p.* 187.

* * * *

"FOR the conquest of Japan, the Grand Khan fitted out a numerous fleet, and embark-

ed a large body of troops under the command of Abbacatan and Vonsansin*. The expedition sailed from Zaitun† and Kinsai‡, and reached the island in safety. The two commanders, from jealousy, treated each other's plans with contempt. They were unable to gain possession of any city or fortified place

* Meaning, probably, Abaca Khan, a Mongol; and Vang-san-chin, a Chinese. Amiot speaks of Fang-ouen-hou as commander, and adds the name of Tsin-fan-tcheng. De Guines names them Hargan and Atahai.—*M. Polo, note* 1140.

† This is most probably Tsuen-cheu, in Fokien, as is conjectured in note 1110, in Marsden's Marco Polo. "In 1286, ninety-nine foreign vessels, from countries treated as tributary, Bengal, Ceylon, &c. arrived at Twen-chu-fu, in Fokien."—*Mod. Univ. Hist. Vol. II. p.* 387.

‡ "Kinsai signifies 'The Celestial City,' and which it merits from its pre-eminence above all others in the world. There are twelve thousand bridges across the numerous canals. There are twelve principal handicraft trades, for each of which there are a thousand work-shops, each shop employing from ten to twenty workmen, and some as many as forty. A garrison of thirty thousand soldiers is constantly supported in this astonishing city. The palace of king Fanfur was inclosed with high walls. At a grand feast, might be seen under the colonnade, at one time, ten thousand

except one, which was carried by assault; and all the garrison were put to the sword.

" Some time afterwards a north wind began to blow with great force, and the ships of the Tartars, which lay near the shore of the island, were driven foul of each other. They held a council, re-embarked their troops, and stood out

persons suitably accommodated. The feast lasted ten days, and the magnificence displayed on this occasion exceeded all imagination." The population of this city, it appears, could not be less than about three millions, and perhaps immensely more.—*See Marco Polo, B.* ii. *Ch.* lxviii. where the account of this wonder of the world occupies thirty-five pages.

" Kinsai, now Hangcheu, if we correct in some things what Marco Polo says of it, comes not much short of the greatness he assigns it: for what he says of the number of bridges that are to be seen there, is very certain, if we comprehend those which are about the city; as also the triumphal arches, which being vaulted, are numbered among the bridges. There are in the city fifteen thousand priests, and sixty thousand persons who work in silk."—*Sir John Mandelslo, in the Ambassador's Travels, in* 1639, *p.* 178. This is a very respectable author, and the above is another valuable testimony of the truth of Marco Polo. It must be remembered, that Polo describes Kinsai when it was the capital, more than three centuries before Mandelslo was there.

to sea. The gale increased, and a number of the vessels foundered: the people belonging to them, by floating upon pieces of the wreck, saved themselves, upon an island about four miles from the coast of Japan. The ships on which the two chiefs, and those officers whose rank entitled them to the command of a hundred thousand or ten thousand men, were embarked, together with many others, not being so near the land, did not suffer from the storm; these directed their course homeward, and returned to the Grand Khan. Those of the Tartars who remained on the island where they were wrecked, and who amounted to about thirty thousand, found themselves abandoned, and without shipping, arms, or provisions, or even shelter, and expected to be captured or put to death. When the gale had ceased, a large force of Japanese landed on the island: the Tartars concealed themselves from view by some high land, and when the Japanese came in pursuit of them, they made a circuit, seized all the vessels, and stood for the principal city of Japan.

They kept the Japanese colours flying, and were suffered to enter unmolested. They found few inhabitants besides women, whom they retained, but drove out the rest. The king besieged the city closely for six months, when the Tartars surrendered on condition of their lives being spared. This was in the year 1264*.

" The Grand Khan having learned, some years after, that the unfortunate issue of the expedition was in consequence of the dissention between the commanders, ordered one of them to be beheaded, and the other to be sent to the savage island of Zorza, where he was executed by being wrapped in a fresh buffalo hide, sewed tight upon him over both arms, which, as it dries, compresses the miserable criminal to

* The *date* in the above is conjectured to be an error of some of the editors of Marco Polo. His mistakes in the narrative are supposed to have arisen from the persons about the court of Kublai having invented tales of partial success to amuse the public, and weaken the impression of so serious a disaster.—*See note* 1144 *in Marsden's Edition of M. Polo.*

death."—*Marco Polo, Book* iii. *Ch.* ii. The above are the essential extracts from a long account.

* * * *

"In the year 1281, (says Pere Amiot,) the courier which the Chinese general sent to the emperor, arrived in court in the third moon. He brought accounts that the army, after leaving *Corea,* arrived at the Isle of Kiu-tchi, then at the Isle of Toui-ma, where they learned that the Japanese, after remaining in great force near the city of Tai-tsai-fou, had withdrawn their troops, not expecting yet to be attacked. Towards the eighth moon the sad news arrived, that the army, on its approach to Japan, had met with a furious tempest, and that out of ten persons scarcely one or two had escaped from the waves. Father Gaubil has confounded this shipwrecked expedition of a hundred thousand men with the project of another which was intended to have been sent under Atahai, but which did not take place. Gaubil describes the fleet as being within sight of Ping-hou, (Firando), when

the storm arose; but the Chinese historian says, it was near Ou-loungchan. Possibly, the Chinese give that name to some mountain on the island of Ping-hou. Gaubil says, that the Japanese captured seventy thousand Coreans or Chinese, and killed thirty thousand Mongols. The historian which I have consulted, says no more than that they were almost all of them drowned in the tempest."—*p.* 74.

* * * *

" In l'Histoire gen de la Chine, t. ix. p. 409, the following account is given, which differs from the above, and from the other Chinese relations.—In the sixth moon, A. D. 1281, Alahan set out on the expedition to Japan, but he died before he embarked. Atahai, who was appointed to succeed him, did not reach the port till after the fleet had sailed. A storm arose near Ping-hou, and most of the vessels were sunk. The officers selected those that were least damaged, embarked in them, and left more than one hundred thousand men in that island. The soldiers, finding themselves thus

basely deserted, elected a chief, and began cutting wood to construct vessels in which they might return home. But the Japanese made a descent on the island with a powerful army, and put them to the sword, except ten or twelve thousand Chinese of the south provinces, whom they retained as slaves. Of all this mighty army only about three persons returned to China *."—See *Marsden's M. Polo, note* 1144.

* The Reader will perceive, that it was the obvious policy of the Chinese to report the numbers lost on this disastrous expedition as low as possible; and that the Japanese, on the other hand, would naturally boast of having been menaced by, and escaped from, an army greater than it really was. If Pere Amiot's account, that an army sailed *also from Corea*, be true, it would bring the number of the invaders to agree, nearly, with the annals of Japan. It is probable, from this confusion in the histories of China, that the number of troops was very considerably above a hundred thousand; and we shall see, from the construction of the ships, how possible it is that a great number of them might reach the shores of America.

Size and Construction of Chinese Ships.

"FOURTEEN ships of four masts, and some of them with a crew of two hundred and fifty men, were equipped and provisioned for two years, for the voyage to Persia. They embarked in the Pe-ho river, or possibly from Zaitun; and, passing by the island of Hai-nan, they kept along the coast of Cochin-china, to Tsiampa, which Marco Polo had previously visited in the year 1280."—*Marsden's Introduction, p.* xiii.

"The Chinese ships have a single deck, below which the space is divided into about sixty small cabins, each affording accommodation for one merchant. They have a good helm. Some of the larger ships have, besides the cabins, thirteen bulk heads, or divisions in the hold, formed of thick planks mortised or rabbeted. The object of these is to guard against springing a leak, caused by striking a rock, or by a blow from a whale, which not unfrequent-

ly occurs. When an accident does happen, only one of the divisions is affected by the water. The ships are all double planked; that is, they have a course of sheathing boards laid over the planking in every part. Ships of the largest size require a crew of three hundred men."—See *Marco Polo, Book* iii. *Ch.* i. *and note* 1128.

" It is impossible not to consider the notices given by Marco Polo, as curious, interesting, and valuable, and as far as they regard the empire of China, they bear internal evidence of their being generally correct. He sailed from China in a fleet of fourteen ships, each having four masts, and having their holds partitioned into separate chambers. We observed many hundreds of a larger description, that are employed in foreign voyages, all carrying four masts."—*Barrow's Travels in China, p.* 45. *and see M. Polo, note* 60.

The size of Chinese vessels must be very considerable. " In February last, a Chinese Junk arrived from the province of Quangtong, at Sincapore, which brought eight hundred and

seventy emigrants. On the 2d of March another from the same place arrived with one thousand and fifty."—*Observer Newspaper, Sep.* 10, 1826.

Junk is said in Todd's Dictionary to be, probably, an Indian word, applied to large and small ships. "The ship or Junk that usually goes from Surat to Moka is of an exceeding great burthen; some of them I believe fourteen or fifteen hundred tons or more, but those huge vessels are very ill built."—*Terry's Voyage to the East Indies,* 1665, *p.* 137.

The writer regrets that he has forgotten in what history he has read a description of the manner in which large vessels were constructed in these parts of the world, for the safe and easy mode of shipping and conveying elephants: the side was made to open, so that the beasts walked in upon an even platform.

* * * *

In describing a Chinese ship, *Du Halde, Vol.* i. *pp.* 328, 330, says, "The main and foresail were both made of *matts:* the first was

forty-five feet high, and twenty-nine broad. This sort of sail folds and unfolds like a skreen; when they haul it down, they fold the plates one after another. All the tackling, as well as the cables, are made of *ratan cane*, or the hards of the cocoa tree, called by the Portuguese cairo." (The bamboo ropes are three hundred paces long, and are as strong as those made of hemp. *Marco Polo*, *B.* ii. *Ch.* lxii.)

"The cables of the Japanese vessels, are made of straw twisted, and are stronger than one could imagine. The decks are defended from rain by being covered with common straw matts."—*Kæmpfer*, *p.* 410.

On Winds, Monsoons and Storms.

"The shifting of the Monsoons is not all at once; and in some places the time of change is attended with calms, in others with variable winds; and particularly those of China, at ceasing to be westerly, are very subject to be tempestuous; and such is their violence, that

they seem to be of the nature of the West India hurricanes. These tempests, the seamen call, the breaking up of the monsoons. They blow half the year one way, and the other half year on the opposite points: and those points and times of shifting differ in different parts of the ocean."—*Rees's Cyc.* " *Monsoon.*"

" In the China seas the north-east or winter monsoon, commences about the month of October or November, and lasts till about February or March: the south-west monsoon sets in about April or May, and blows till August or September."—*Note* 1154, *in Marsden's Marco Polo.*

" In the year 1542 three Portuguese made their escape from Siam in a junk, and directed their course to Liampo, in Lat. 30°; but there fell such a storm upon their stern, that in a *few days* they were blown to within sight of Japan."—*Antonie Galvano's Discoveries. Hakluyt, Vol.* iv. *p.* 48.

The whole voyage from Manilla to Acalpulco, including the detention at the latter place,

till the arrival of the Galleon back at Manilla, takes up about eleven months.—See *Rees's Cyc.* " *Galleon.*"

" The Manilla Galleons are restricted by their instructions from going beyond N. Lat. 30°; but if they were to stand to the 40th or 45th degree, they would procure water from the rains, which are generally regular from the 30th to the 40th degrees; and moreover they would find the trade winds in their favour. A French ship, in 1721, by pursuing such a course, arrived from China at Valle de Nanderas on the coast of Mexico, in *fifty days.*"—*Remarks on Lord Anson's Voyage, by Miguel Venegas, a Mexican Jesuit, in his History of California, 8vo. London,* 1759, *Vol.* ii. *p.* 364.

It appears to have been in consideration of the storms, that the ships were built in such a manner, that they could with difficulty be sunk by leaks: and these storms also caused the constructing of the great canal by Kublai.

" The Emperor Kublai, in consequence of the frequent loss of a great number of vessels laden with tribute, caused the Great

Canal to be made. It is three hundred leagues in length."—*Du Halde, Vol.* i. *p.* 215.

Tribute was brought from many parts of the world. " In September 1286, the Mandarins of Fokien reported to the Emperor, that ships were arrived from ninety-nine foreign kingdoms at Twen-chu-fu. These kingdoms are treated as tributary, but only eight are mentioned in history, and under names unknown to Europeans. Those spoken of here are Malacca, Sumatra, Pen-ko-la or Bengal, and from Cape Comorin to the Persian Gulf, Ceylon, Tingor, and Sanem-Soumenat."—*Mod. Univ. Hist. Vol.* ii. *p.* 387. *M. Polo, note* 1206.

Note.—We may reasonably conclude, that the invading ships would be abundantly supplied with provisions, in case of protracted war, or repulse from the shores of Japan. Elephants, if landed, there not being any in Japan, would have mainly contributed to the conquest; and there is no number that Kublai had it not in his power to send for the achievement of so grand an enterprise. Besides the great numbers received in tribute, the provinces of Yunan and Quangsi contain those animals in a wild state.—*Du Halde,* ii. 224. " Ships are drawn along the river Kiang-keou by elephants."—*Vincent le Blanc, p.* 103.

CHAPTER II.

Strangers, with Elephants, arrive on the Coast of Peru.——Their Cruelty and Brutality.——Terror of the Natives.——Mango and his Wife appear at a Lake, and are received as Sovereigns.——Sketch of the History of the Incas to the Conquest by Pizarro.——Corpses of the Incas.——Their mild Character and Manners. —— Language. —— Quipos. —— City of Cuzco.——Temple of the Sun. ——Magnificent Establishments for the Virgins of the Sun.——Laws.——Extent of the Empire.——Its Duration.

"I SHALL relate," says Garcillasso de la Vega, "what Pedro de Cieza de Leon told me that he had heard in the province where the giants arrived. They affirm, said he, in all Peru, that certain giants came ashore on

this coast*, at the Cape, now called St. Helen's, which is near the town of Puerto Viejo. Those who have preserved this tradition from father to son, say, that these giants came by sea, in a kind of rush boats, made like large barks; *(bateaux de jonc*†, *faits comme de grandes barques)*; that they were so enormously tall, that from the knee downward, they were as high as common men; that they had long hair, which hung loose upon their shoulders; that their eyes were as large as plates, and that other parts of their bodies were big in proportion; that they had *no beard*, that some went naked, others were covered with the skins of wild beasts, and that they had no women with them.

* The country was named Peru by accident: this was the name of the first Indian seen by the Spaniards; who, on being asked what country it was, mistook their meaning, and replied, that his name was Peru.—*Vega, Vol.* i. *p.* 13.

† The Reader is referred to the description of Chinese and Japanese vessels in Ch. I., and he will then not fail to remark what an important word *jonc* is in the mass of proofs of the identity of the Mongols and the Incas.

After having landed at the Cape, they established themselves at a spot pointed out to them by the inhabitants, and dug very deep wells through the rock, and which to this day supply excellent water. These giants lived by rapine, and desolated the whole country; they say, that they were such gluttons, that one would eat as much meat as fifty of the native inhabitants; and that for a part of their nourishment they caught a quantity of fish with nets. They massacred the men of the neighbouring parts without mercy, and killed the women by their brutal violations. The wretched Indians often tried to devise some means to rid themselves of these troublesome visitors, but they never had either sufficient force or courage to attack them*. Secure from all apprehension, these

* The elephants would, no doubt, be defended by their usual armour on such an extraordinary occasion, and the space for the eyes would appear monstrous. The remark about the beards, &c. (many of the Mongols have no beards—*Rees's Cyc.* "Mongols." *Strahlenberg, p.* 458) shows, that the man and the elephant were considered as one person. It is a new and curious *folio* edition of the Centaurs and the Lapithæ;

new monsters thus tyrannized for a long while, committing the most infamous enormities. Divine justice sent fire from heaven with a great noise, and an angel armed with a flaming sword, by whom they were destroyed at one blow. To serve as an eternal monument of the vengeance of God, their bones and skulls were not consumed by the fire, but are found at the very place, of an enormous size. I have heard Spaniards say, that they have seen bits of their teeth, by which they judged that a tooth weighed more than half a pound. As for the rest, it is not known from what place they came, nor by what route they arrived.

"I learned this year, (1550), when I was at the Ville des Rois, (Lima), that during the viceroyalty of Don Antony Mendoza, in New Spain, bones had been found there of a still greater size than the above mentioned. I also heard that, *in the city of Mexico, some had been found in an old sepulchre;* and also in another

and we cannot wonder that, on such a novel occasion, Cape St. Helen's did not produce an American Theseus.

place in the same kingdom. We may infer from this, that these giants have existed, and that what authors have written about them is not fabulous*. Another wonderful thing is, that at Cape St. Helen's there are springs of liquid pitch, which is fit for the purposes of ship-building †."

Peru, like the rest of the new world, was originally possessed by small independent tribes, differing from each other in manners and in their forms of rude policy. All, however, are said to have been so little civilized that they must be classed among the most unimproved savages of America, roaming about naked in the forests ‡.

They were still in this state, when, we are told, there appeared on the banks of the

* The above relation has naturally enough been considered by Robertson and others as a ridiculous fable; and which any reader would be inclined to treat as such, were it not accounted for by the invasion of Japan, and the very numerous and convincing proofs of the identity of the Mongols and the Incas, which will be shown.

† Vega, B. ix. Ch. ix. ‡ Robertson, Vol. ii. p. 164.

lake Titiaca, a man and woman of majestic form, and clothed in decent garments. They were persons of excellent shape and beauty, and *the dresses they wore were such as continued afterwards the usual habits of the Incas,* by which title they described themselves. The names of these personages were Mango*, who afterwards received from his subjects the title of "Capac," which means sole Emperor, splendid, rich in virtue†: and that of his wife, who is said to have been his sister, was Coya Mama Oella Huaco‡.

Mango and Coya Mama told the first people who came about them, that they were children of the sun and moon; and that their father, taking pity of the miserable condition of mankind, had sent them to reclaim them from their savage lives, to give them laws, teach them

* Sir William Temple, Vol. iii. p. 337.

† Garcillasso de la Vega, Book i. Chap. xxvi.

‡ Garcillasso, Book i. Chap. xxv. Coya Mama means Empress Mother. See also Carli, Vol. i. p. 197. The appellation *Mamanchic* was also given to the Empress, as the motherly protector of her subjects.—*Garcillasso, B.* i. *Ch.* xxvi.

EMPERORS of PERU.

MANCO CAPAC.

See p. 136.

SINCHI ROCA, II.

LLOQUE YUPANQUI, III.

MAYTA CAPAC, IV.

CAPAC YUPANQUI, V.

INCA ROCA, VI.

morality, and to worship the Sun, who gave life to all creatures, and makes the plants and herbs grow for the use of mankind; and in fine, that they were expressly sent to rule them for their benefit and happiness, with the same care and goodness with which their great father ruled the world*.

Mango had in his hand a rod of gold, two fingers thick, and half an ell in length.—*Vega, B.* i. *p.* 63†. He said that his father, the Sun, had given it to him, and told him that when he travelled northward from the lake, whenever he rested, he was to strike the rod down into the ground; and where, at the first stroke, it should go down to the top, on that spot he should build a temple to the Sun, and fix the seat of his government. This happen-

* See Garcillasso, Book i. Chap. xvii. Sir William Temple, Vol. iii. Robertson, Vol. ii. pp. 164, 306.

† In Kaindu, next to Thibet, which was ravaged by the Grand Khan Mangu, brother to Kublai—"Their gold is formed into small rods, and, being cut into certain lengths, passes as money, according to its weight." —*Marco Polo, p.* 120. Japan gold was also in a long form.—*Purchas, Vol.* v. *p.* 600.

ed in the vale of Cuzco*, where he founded that city, as the capital of his kingdom.

He divided his company into two colonies, and called one *High,* and the other *Low* Cusco; in each of these were at first a thousand families, which he caused to be registered by *quipos,* or strings of several colours, with knots of several kinds and colours upon them; which was all that was required in a government where there were neither letters, money, nor disputes.

Mango instituted Decurians, one over every ten families, one over every fifty, one over a hundred, one over five hundred, and one over a thousand; the last was called Curaca or Governor. They were censors, patrons, and judges in small controversies. Idleness was punished with stripes. Each colony had a supreme judge. Every man had one lawful wife, with the liberty of keeping other women. Theft, murders, disobedience to officers, and adul-

* Near a hill called Huanacauti, a little to the south of Cuzco.—*Garcillasso, B.* i. *Ch.* xvi. Mango's admirable artifice was, probably, to avoid being detected as one of the terrible giant party.

tery* were punished chiefly with death, in order not to leave a bad man more incensed or necessitated to commit new crimes. A son's possessions were never forfeited for his father's offences. These laws had so good an effect, that sometimes a year passed without one execution.

Mango Capac taught his subjects to sow Maize† at certain seasons, to preserve it against

* Also punished with death by the Mexicans.—*Purchas. Vol.* v. *p.* 877. And by Genghis Khan's laws. —*Petis de la Croix, p.* 85.

† It is remarkable, that maize was introduced also in Mexico at about this date. "Under the reign of Nopaltzin, king of the Chichimecs, a Toltec, called Xiuhtlato, lord of Quaultepec, taught the people, about the year 1250, the culture of maize and cotton; the families who dwelt along the banks of the lake Tenochtitlan, had entirely neglected the culture of this grain, and the American corn would have been lost for ever, if Xiuhtlato had not preserved a few seeds from his early youth."—*Torquemada, Tom.* i. *p.* 74. See *Humboldt, Vol.* ii. *notes, p.* 252. As the dates are little to be depended upon, can these ship-wrecked conquerors have introduced the maize? If it was native in America, or had ever been cultivated, there could have been no danger of its being lost. This is a strong proof how little civilization had taken place, till the thirteenth

others; to build houses, and to clothe themselves. Coya Mama taught the women to spin, and to weave cotton and coarse wool; and they were both obeyed like children of the Sun sent from heaven to govern the people. Mango assembled all his Curacas, and told them that his father, the Sun, had commanded him to extend his institutions and orders as far as he was able, for the good and happiness of mankind: and for this purpose, with armed troops to go to those remoter parts, which had not yet been visited, and to reduce them to their observance. That the Sun had commanded him not to hurt or offend those who would submit to him, and thereby accept of the good and happiness thus offered by divine bounty; but to distress only such as refused; without killing any except those who assailed them, and then it would be just to do so in their own defence.

For this purpose Mango, about six or seven

century, and an argument against the enormous population contended for by Clavigero, as will be seen in Ch. VII.

years after his arrival, formed troops of men, armed with bows, arrows, spears, and clubs; but chiefly as defensive weapons*.

The military establishment was constituted and arranged in the same order as the civil government. An officer was appointed over every ten men, another over every fifty, one over a hundred, five hundred, and a thousand; a sixth over five thousand, and a seventh, as a general, over ten thousand; of which number his first army was composed†. With this, and other such armies, he reduced many new territories under his empire, declaring to every people he approached the same things which he had related to the first inhabitants whom he had seen near the Great Lake. Those who submitted, were received into the same rights and enjoyments as the rest of his subjects.—Those who refused, were distressed and pursued by his troops, till they were necessitated to accept his offers and conditions. The forces of Mango Capac never used offensive weapons

* De la Vega, Vol. i. p. 71.

† De la Vega, Book ii. Ch. xi. xiv. xv.

till they were attacked: but then the troops fell on their enemies and killed them without mercy; not sparing even those who yielded after an obstinate resistance*. Those who submitted without opposition, were immediately received into grace, and were permitted to touch the sacred person of the Inca; and were allowed, in common with the soldiers of the army, to feast for several days; when they were incorporated as subjects of the empire, and clothes were distributed to them, and corn was given them to sow.

The conquests of Mango extended to the river Paucatombo on the east, about thirty leagues; on the western side eight leagues; and nine on the south†. These territories were divided into four provinces, over each of which he appointed an Inca as a viceroy, having many sons grown up fit to command; and in each of them established three supreme

* The arrangement of the army, the arms, policy, &c. it will be shown, are *precisely Mongol*, modified in some things by their Chinese knowledge and manners.

† Vega, Book i. Ch. xvii.

councils—of justice, war, and revenue; and over each an Inca was also appointed as president. These institutions continued ever the same.

After a long and adored reign, at the approach of the last period of life, Mango Capac called together all his children and grand-children:—He told them that he was going to repose himself with his father. To his eldest son he left his empire; and advised and charged them all to continue in the paths of reason and virtue, which he had taught them, until they followed him on the same journey; and that this was the only course by which they could prove themselves true children of the Sun, and, as such, be honored and esteemed. He commanded his successor, whose name was Sinchi Roca, to govern his people with justice, mercy, piety, clemency, and care of the poor; and that, when he should go to rest with his father the Sun, he should give the same instructions and exhortations to his successor.

"*The first progenitors of the Incas did not think proper to disclose to the Indians whence they really came, or what was their true origin.*

Their views required a different method of proceeding*."

Mango had ordained that no subject should have more than one wife; and she was to be of his own family. Also, that no man be permitted to marry till the age of twenty years; no woman under sixteen.

The Incas were to have but one lawful wife, who was called *Coya*, and was always to be their sister, for the better preservation of the royal blood: but they were permitted to keep many concubines.

When one of them was of the royal family, she was named a Palla; but if not, she was called a Matacuna, or matron.

Mango left also many sons by his concubines. He died beloved by his subjects as a father, and was adored by them as a demi-god. They embalmed his body, and honored him with innumerable sacrifices of all sorts of beasts, birds, and fruits. It is supposed that he reigned thirty or forty years†.

* Gents. Mag. Dec. 1751.

† Sir William Temple, Vol. iii. from p. 337 to 347. Vega, B. i. Robertson, ii. 164, 306. Gents. Mag. Dec. 1751, p. 535.

The Indians attributed all their laws, civil or religious, to Mango Capac, and which they thought had been communicated to him by his father, the Sun; but their laws were either new, or *reformed from ancient times.* The Incas pretend, that *one of their kings was a great legislator: they say, that he was a sovereign priest; and further, that he was a renowned captain, who conquered a great number of provinces and kingdoms**. But, with all these fine pretensions, they can give us no particulars either of his laws or sacrifices: therefore, to escape from this labyrinth, they attribute every thing to Mango Capac, whether of the institutions or the foundation of their empire.

II. SINCHI ROCA† was the successor of his fa-

* Vega, Book ii. Ch. ix. This refers probably to Genghis Khan. "While Genghis Khan was promulgating his laws, a man of rank, who had long wandered naked in the desert, mysteriously appeared in the assembly, and declared aloud that God had revealed to him, that the son of Picouca should be sovereign of the whole earth. This was entirely credited by the Mongols."—*De la Croix, p.* 88.

† Roca has not any meaning in the general language

ther, as the second Inca. He married his eldest sister, Mama Cora. He was a brave monarch, and exceeded all men of his time in wrestling, running, casting stones, and other such accomplishments. He extended the empire by persuasion and kindness, never having had recourse to arms. He reigned many years, and left a number of children by his wife and concubines. He was succeeded by his eldest legitimate son.

III. Lloque Yupanqui. (Lloque means left handed, and Yupanqui, the virtuous). He was the first who made use of arms against the natives. He added to the empire the provinces of Paucar-colla and Hatun-colla as far as the lake Titiaca, and adorned those conquests with public buildings, canals, high roads, a temple of the Sun, and a house of consecrated virgins, erected therein. He was a wise and good monarch; and was succeeded by his only

of Peru, and is therefore probably the language of the Incas. Sinchi means valiant.—*Vega, Vol.* i. *p.* 177. Rohk is a well-known *Mongol* name.

son, born of his wife Mama Cava. (He had many children by his concubines)*.

IV. MAYTA CAPAC had, during his minority, twice visited the provinces: but as no favors could be granted, nor edicts be issued, except by the sovereign Inca, with the assent of his council, he now resolved on again making the tour of his dominions, and to increase them by further conquests. He therefore took the field with an army of twelve thousand men, and proceeded to the canal in the great marshes by lake Titiaca, with a view to add the province of Collao to his empire; the inhabitants whereof being of a gentle character, and the country flat, it appeared both a desirable and easy acquisition. The wonders which they had heard respecting the Incas, made them accept him as their sovereign, at the first summons. The Inca proceeded to Cacyaviri, a country in which the people dwelt in separate and distant dwellings, there being no town. In this flat

* Vega, Vol. i. p. 184.

district, there is but one mountain, which is a quarter of a league in height, and in form like a pestle (*pilon*). When the petty chiefs found that it was the intention of the Inca to subdue them, they instantly constructed a fort upon this mountain, the men supplying stones, and the women the turf. Here they all entrenched themselves, with their numerous families, and as much provision as they could collect. The Inca summoned them, persuasively and repeatedly; but they replied, that he might go and conquer others, as they were resolved not to change their laws or manner of life. Mayta Capac divided his army in four bodies, and surrounded the mountain, when the Indians made several sallies with some success, the Inca's troops acting only on the defensive, by his orders. They were, however, at last attacked vigorously; and the Curacas and others submitted. Fearful of being punished for their obstinacy, they went to the Inca to demand pardon: the children marched first, and were followed by their mothers; then the aged, the soldiers, the officers and the Curacas with their

hands bound, and ropes round their necks, in acknowledgment that they merited death for presuming to oppose the descendants of the Sun. To mark their extreme humility, they approached bare-foot.

The emperor received them seated upon his throne, surrounded by his officers. The Curacas prostrated themselves before him, and, addressing his majesty in terms of veneration and religious respect, such as they are accustomed to use, they supplicated most humbly for pardon; but, if it were his majesty's pleasure that they should suffer death, they should consider their lot not unhappy, if the lives of the soldiers, who had acted under their authority, should be granted, along with those of the aged men, the women, and the children. The Inca commanded that their hands should be untied, and the ropes removed from their necks. "I did not come hither," said the emperor, "to deprive you of your lives or your property; but rather to enrich you, and to teach you to live according to the laws of reason and of nature, to quit your idols and adore the Sun as your benefactor and your god;

therefore, return to your dwellings, and continue in the same power that you have hitherto enjoyed: there may you remain in health, and obey laws which are for your common advantage." The Inca then permitted the Curacas, in the name of all their people, to embrace his right knee, in token of his protection; an inestimable favor, as it was sacrilege to touch his person, unless being one of his relations.

Three other provinces, warlike and rich in cattle, submitted to the government of the Inca, charmed with the reports that they had heard respecting his clemency. On his road to Cuzco, the emperor made other conquests to the west. There was a nation who used poison against their enemies: it did not kill, but disfigured the person, and rendered life miserable. The Inca, to put an end to such an inhuman custom, commanded that those who were known to be guilty, should be roasted to death. They were sought out, executed, and their dwellings and possessions laid waste: after which the crime was never repeated*.

* Vega, Book iii. Ch. i. to iv.

The emperor pursued other conquests, and many provinces submitted. While he was encamped near the town called Huaychu, he was informed that the Indians, farther on, had collected a number of troops to oppose him; they defended the passage across the river Huychu with thirteen thousand men. They even passed it, and attacked the royal army. Six thousand were killed, and the Peruvians lost five hundred. The rest of the enemy, the next day, presented themselves before the emperor's tent, and on their knees and in tears implored his mercy, which was granted, and they returned to their dwellings. On the report of his clemency, many towns of the Charcas submitted*. The Inca then marched eastward, to the country of the Antis, and arrived in the valley now called Chuquiapu, and peopled some towns, in order to cultivate maize in that favorable soil and climate. He proceeded eastward, to the great snow-mountain, which is

* The present capital is La Plata, south lat. 19° 40′, west lon. 66° 46′.

thirty leagues east of the grand road; when, after an absence of three years, Mayta Capac returned to Cuzco.

After two or three years' repose, the Inca prepared to conquer some extensive provinces on the west; and, to shorten his march, he made a bridge over the great river Apurimac, of wythes twisted together into five cables as thick as a man's body; and stretched them from side to side, so that it hung in the air, two hundred paces long, and more than two yards broad. Droves of loaded mules and cattle could pass over it. It is the admiration of posterity*.

The Inca crossed with twelve thousand experienced troops. When he arrived in the desert country of Cantisuyu, (south lat. 14°), he was impeded by a marsh; but in a few days a stone causeway, six yards wide, and two yards high, was constructed, and proved very benefi-

* Vega, Book iii. Ch. vii. These bridges are common in Thibet and Bootan. *They had the same kind of bridges in Mexico.*—Clavigero, Vol. i. p. 389. See Humboldt, Vol. ii. pp. 73, 75.

cial to future ages. The Inca marched forward; and the renown he thus acquired, enabled him to add to his crown all the country as far as the valley of Arequepa. This campaign consumed three years.

The emperor returned to Cuzco, where he died, full of prosperity and glory: the length of his reign is uncertain. He was succeeded by his eldest son, born of Mama Cuca, his wife and sister: he had many other sons and daughters, legitimate and illegitimate*.

When Mayta Capac reduced to obedience the town of Tiahuanaca, near the lake Chucuytu, (by Titiaca), there was found in it a kind of high hillock made by the hands of man.—The foundation was of immense masses of stone, well cemented, to prevent the prodigious terraces from falling upon each other. At some distance, there were two stone giants, with garments that reached the ground, and a cap on the head: they appeared defaced by time. There was also a long wall, made of

* Vega, Book iii. Ch. v. to ix.

stones, so large, that it is difficult to imagine how they were brought thither: there are neither rocks nor quarries in the neighbourhood. In another place, there were many extraordinary buildings, among which were *grandes portes*, many quite entire; the four corners of each consisting of a single stone: almost all of them rested upon other stones of incredible magnitude, some being thirty feet long, fifteen wide, and six thick. It is impossible to conceive by what means these stones had been cut. There is a hall forty-five feet by twenty-two, thatched like the temples at Cuzco.—There are stones with representations of men and women cut upon them, some sitting, others with vases in their hands, as if to drink, and some as if crossing a rivulet; and statues of women with children at the breast. Some are so well executed, as to appear quite natural. The buildings seem as if they had never been finished. The Indians knew nothing of their origin.—*Vega, Book* iii. *Ch.* i. and *Humboldt, Vol.* i. *p.* 25. See Chapter III. "Architecture."

EMPERORS of PERU.

YAHUAR HUACAC, VII.

VIRA COCHA, VIII.

PACHA CUTEC, IX.

YUPANQUI, X.

TUPAC YUPANQUI, XI.

HUAYNA CAPAC, XII.

V. CAPAC YUPANQUI settled some sanguinary disputes between powerful native chiefs. The Charcas submitted to him.

VI. INCA ROCA, son of the above, completed the conquest of the Charcas provinces, and added about fifty leagues of territory to his empire. He erected schools for the education of the princes. It was a saying of this Inca that "If there be any thing in this lower world which we might adore, it is a wise and virtuous man, who surpasses all other objects in dignity: but how can we pay divine honours to one who is born in tears, who is in a daily state of change, who arrived but as yesterday, and who is not exempt from death, perhaps, to-morrow."—*Vega, Vol.* i. 388. Inca Roca was succeeded by his son.

VII. YAHUAR HUACAC, so named from his having wept tears of blood in his infancy, and which were deemed a presage of his misfortunes.

The eldest son of this Inca, whose name is not known, was of a turbulent, ungovernable

character. The father, endeavouring, in vain, to reclaim him from his vicious career, was necessitated to banish him: at the age of nineteen, he was sent to the large park called *Chita;* where the cattle destined for the service of the Sun were fed on the rich pasture; and he passed three years as a shepherd, in common with the rest, in tending the sacred flocks.—The Inca's intention was to live without wars, and to reclaim his unruly son; otherwise, to appoint another of his children heir to the empire.

The emperor's attention was given to repairing the aqueducts, public roads, palaces, &c. and to govern his subjects in justice.

One day his son suddenly appeared at the palace: the Inca commanded him to return to the park, from whence he came, or threatened him with immediate death for disobedience. The prince replied, that he had come to the palace by the express orders of another Inca, as great as his father, to communicate information of the utmost importance; but that, if he were not permitted to speak, he would return, and relate the reception he had met with.

The astonished monarch, wishing to know who had had the presumption to compare himself with him, and to send his son with such a message, desired him to explain.

" My lord," said he, " while I was reposing in the shade of a rock in the park, at noon this very day, and unconscious whether sleeping or awake, a strange looking man with a long beard, and a garment which covered him to his feet, and leading with a leash an animal such as I had never seen, advanced towards me, and said—' My nephew, I am a descendant of the Sun, and brother of Mango Capac, and of his wife Coya Mama Oello; my name is *Viracocha.* I am deputed by the Sun to command you to inform your father, that the provinces of Chinchasuyu are in arms to dethrone him, and to destroy Cuzco. Tell him to beware; and, as for you, do not fear to act like one becoming the majesty of your descent, and then you may rely on my support in your adversity.' Having spoken these words, the phantom vanished."

The father, who hated this son, reproached

him with having invented this fable, and sent him back to the park.

The weak monarch not being roused from his apathy, his enemies, relying on his pacific character, massacred his governors in those provinces, and set out in full march, with forty thousand men, for Cuzco.

The Inca, with the inhabitants, abandoned the city. His son, now assuming the command, defeated the rebels, killing twenty-two thousand, with the loss of eight thousand of his own troops. He deposed his father, and built a fine palace, with parks, gardens, woods, fish-ponds, wild beasts, &c. for his residence, at Muyna, five leagues from Cuzco.

VIII. VIRA COCHA, so named from the apparition, was an enterprising emperor; among other magnificent works, he caused an aqueduct to be made, a hundred and twenty leagues long, and twelve feet deep, to convey the famous mountain springs which are between Parcu and

* Vega, Book iv. Ch. xxi. xxii.

Picuy, to Rucana, for the purpose of watering the pastures, which are only about fifty miles broad, but extend nearly the length of Peru.

The sovereign of Tucma or Tucuman*, voluntarily became tributary.

Vira Cocha extended his conquests on the east to the Andes, on the west to the sea, and on the south to the desart of Chili; on the north, all the rebels submitted†.

After a long and glorious reign, he was succeeded by his son, born of the fair queen, Mama Runtu.

IX. PACHA CUTEC, (the reformer), had an army of fifty thousand men: he made conquests of countries extending about a hundred and thirty leagues of latitude, and the rest of those people between the mountains and the ocean‡. He founded schools, and erected several palaces, temples, and aqueducts. He

An immense country: the present capital is in south lat. 27° 25′, west lon. 66° 30′.

† Vega, Book v. Ch. xxiv.

‡ Vega, Book vi. Ch. xxxiv.

had a very long reign, and left upwards of three hundred children by his concubines.

Pacha Cutec made many new laws and regulations; he was severely just, and was esteemed a wise monarch. The following were some of his apophthegms:

He who envies the wise and good, is like the spider which sucks poison from the finest flowers.

Drunkenness and anger admit of reformation; but folly is incurable.

He who kills another, without just cause, condemns himself to death.

A noble and generous heart is known by the patience with which it supports misfortune.

How ridiculous is he, who is not able to count by quipos, and yet pretends to number the stars*.

X. YUPANQUI, son of Pacha Cutec, with an army of ten thousand men, invaded the countries on the east side of the snow-capped Cor-

* Vega, Vol. ii. p. 143.

dilleras. The woods and morasses were such great impediments, that, during two years, he cut down a prodigious number of trees, and made many balsas*; and having put his army on board, his general descended the great river Amarumayu†. The Chunchus, whose skins are spotted from the great heat of the sun, were subdued, and paid tribute in apes, parrots, wax, honey, and other produce of their country. They were permitted to people a town near Tono, twenty-six leagues from Cuzco.

Pursuing their conquests eastward, into the country of the Muzus, (Moxos), the troops were

* A kind of raft made of beams, which sails, tacks, and works with contrary winds, by means of boards three or four yards long, and half a yard broad, placed vertically at the head and stern, between the main beams; by pushing some of them deep in the water, and raising others, they bear away, luff up, tack, lay to, &c. They carry four or five hundred quintals, and the waves never run over them.—*Ulloa, Vol.* i. *p.* 160, where there is a long description. Those made by Yupanqui contained forty or fifty men each.—*Vega, Vol.* ii. *p.* 204.

† Now called La Plata, from 11° to 20° south lat. and in west lon 66°.

harassed, and diminished to one thousand men. The natives would not submit, but accepted the friendship and alliance of the Inca, without paying any tribute; and the troops all remained, and intermarried with the daughters of the Muzus. In their territory, the river Plata is six leagues wide, and the Indians are two days in crossing with their canoes*.

The Inca's general, with ten thousand troops, which were reinforced with forty thousand more, invaded the countries to the south, subdued Coquimbo, (south lat. 30°), and to the river Mauli. Continuing their conquests southward, beyond the Mauli, they were opposed by an army of eighteen or twenty thousand brave and warlike Chilian Indians. Three battles ensued, in which more than half the soldiers in each army were slain; and nearly all the rest wounded. On the fourth day, the generals of the Inca held a council of war, and *resolved on being contented* with the river Mauli, as the boundary: and fortresses were erected as a

* Vega, Book vii. Ch. xiv.

barrier. This campaign had consumed six years*.

This emperor founded the citadel of Cuzco, remarkable for the nice adjustment, and monstrous size of the stones.—*Vega, Vol.* ii. *p.* 257. He had extended the empire northward forty leagues, from Chinchu to Chimu, *(p.* 247); and southward *two hundred and sixty leagues. (p.* 224).

Yupanqui was, by universal consent, surnamed "The Charitable." He left a great number of children by his concubines; and, after a happy and glorious reign, was succeeded by his lawful son, Tupac Yupanqui.

XI. Tupac Yupanqui, after the year passed in the ceremonies observed on the death of the Inca his father, employed four years in visiting his dominions, as was the custom. He then raised forty thousand men, to maintain the conquests of his predecessors.

* Vega, Vol. ii. p. 219–227. The Mauli flows into Rio Negro, south lat. 40°.

Leaving a governor at Cuzco, the emperor proceeded to Cazamarca, in order to subdue the province of Chachapuyas, (south lat. 7°, eastward of that city), which contained forty thousand inhabitants. The men are very brave, and the women extremely beautiful. They worship chiefly the condor and serpents. In warfare, the men are remarkable for their dexterous use of the sling. It was necessary to begin by reducing the large and warlike province called Huacrachucu, (south lat. 8°), where the natives had images of serpents, before which they knelt in adoration. It required the whole summer to force them to submit. Two battles were fought, and the strong passes were secured; when the inhabitants consented to adopt the worship of the Sun. Aqueducts and other improvements were introduced in this province, where much rain falls. The Inca received a reinforcement of twenty thousand troops, and marched towards the Chachapuyas. He summoned them to submit; but received for answer, that they would defend their liberty with their lives.

The Chachas, as they are still called, built many forts on the heights of the mountains, and blocked up the passes. The Inca sent forward three hundred chosen men, to make discoveries; but they were every one of them lost in the snow, on the mountain Chirmac Cuca. The Inca overcame all the difficulties, arrived at Cazamarquilla; and, after vanquishing the Chachas, they submitted to his laws.

The two provinces of Cascayunca and Huancapampa, the inhabitants of which were in the most barbarous state of savage life, going naked, and eating human flesh, were reduced to obedience and the arts of civil life. They were prohibited from cannibalism, under pain of entire extirpation. These were esteemed by the Incas as two of the best provinces in the whole empire.

Several years were consumed in conquering the provinces of Cassa, Ayahuaca, and Callua, the natives of which lived under civil governors: they were very brave, and confederated in defence of their liberty. In one of the battles, the Inca lost eight thousand men.

Tupac Yupanqui now passed some years in visiting his empire, building palaces, fortresses, aqueducts, temples in honor of the Sun, and houses for the chosen virgins. He formed high roads, and completed the fortification of Cuzco.

The emperor now proceeded to the conquest of Chinchasuyu, and Huanucu, (south lat. 10° to 12°), remarkable for fertile land and pure air. Here he built a temple to the Sun, and a house for the virgins, which were attended and served by above twenty thousand Indians.

The next year, the Inca prepared for the conquest of the great province of the Canarins. The people tie their hair in a knot upon the top of the head, and go nearly naked. His Majesty proceeded through the country called Palta, (south lat. 3°), famous for the exquisite fruit so named: here the natives, on the birth of an infant, tie a board upon the forehead, to another behind the neck, and thus they remain for three years, to flatten the head. Leaving proper persons to govern the Paltas, the Inca sent to summon the Canarins to submit. They

consented, and a magnificent temple was built, with a house, as usual, for the virgins of the Sun.

At Tumipampa, the walls of the royal temples and chambers were ornamented by the Inca's son, Huayna Capac, with animals, plants, and flowers, made to represent nature, of gold, silver, emeralds, turquoises, and other jewels.—These people were so attached to their new masters, that they gave all their riches to adorn the temples and palaces.

Tupac Yupanqui returned to Cuzco, where he remained some years, governing his empire with wisdom and mildness. Ambition made him again advance to the confines of Tumipampa, with a fine army. Here he conquered about fifty leagues of territory, which reached to the borders of the kingdom of Quito. The natives here were barbarous, and the country was barren. The people of the place now called Puerto Viejo, (Ancient Port), despatched an ambassador with presents, and submission as vassals. The Inca sent officers and proper persons to govern them; but, after re-

ceiving instruction in religion, agriculture, &c. they massacred all the Inca's establishment, without exception. Yupanqui did not find it convenient at present to revenge this injustice.

After reposing a few years at Cuzco, the emperor set out to conquer Quitu, or Quito, which was seventy leagues in length, and thirty in breadth. This region was fertile and populous. He arrived at Tumipampa with forty thousand troops, and summoned the king to submit to his power. The sovereign, whose name was Quitu, replied, haughtily, that he preferred the worship of his ancestors, which was the trees and wild animals, that supplied his subjects with fuel and food. After a contest of two years, in which many were slain on both sides, in the well-defended passes and mountains, the Inca sent for his eldest son, Huayna Capac, who was then twenty years of age. He arrived with twelve thousand troops; and the emperor returned to Cuzco. After an effort of three years to defend himself, the king of Quito expired, in despair. The generals submitted to the young prince, who load-

ed them with presents, built a temple, and endowed it with the usual establishment. This first conquest of the youthful Inca delighted him; but it led to the ruin of the empire.

After an easy conquest of the savages of Quillacenca, who pierce the cartilage between the nostrils, and hang thereon an ornament of gold, silver, or copper, Huayna Capac proceeded to the province of Pasto, (north lat. 1°), where the people are very different, but equally barbarous: upon flesh being offered them, they replied, that they were not dogs. Governors were left to teach them the arts of civil life, and to force them to free themselves from the vermin which devoured them.

Proceeding forward, the prince subdued the province of Otavallu, where the natives were more warlike and civilized. He then entered the great province of Caranque, the inhabitants of which worship lions, tigers, and large serpents, to which they sacrificed the heart and blood of their captives in war, the flesh of whom they devoured. These people were reduced to obedience; but gave over their old

customs with reluctance. This was the most northern province added to the kingdom of Quito. (These several places lie north of the equator).

In the meanwhile Tupac Yupanqui was assiduous in completing the fortifications of Cuzco, in which twenty thousand men were constantly employed. Every three years governors were sent to visit the conquests in Chili, and to present the chief people with a supply of clothing. The caciques, in return, sent the Inca a quantity of gold, feathers, and curiosities.

The prince arrived at Cuzco, and received his father's commendations for the success of his exploits in Quito. He now married his young sister Rava Oello, not having had any progeny by his first wife and sister Pileu Huaco; and being desirous to have children both of the paternal and maternal branches, he likewise married his niece, Mama Runtu.

The emperor, at length, feeling the approach of death, gave orders that his children, of whom there were upwards of two hundred, should come into his presence, to hear his last injunctions.

He recommended them, by living in peace and justice, to prove themselves true children of the Sun. He commanded his successor to pursue the conquest of the barbarous nations, in imitation of his predecessors; and to chastise the traitors of Puerto Viejo and Huancavillas, that the ingratitude of those savages might not, if unpunished, prove a pernicious example to others. Thus died this excellent monarch. His grateful subjects rewarded his noble actions, and benevolent heart, with the title of Tupac Yaya, or Resplendent Father*.

The deceased emperor's body was embalmed, with solemn ceremonies, and with so much art, that it appeared as if still alive, when seen by Vega, in the year 1559. Among other maxims of this Inca, he said—"Avarice and ambition, like other passions, have no bounds of moderation: the first unfits a man for the government of his own family, or for any public employment; the second renders the un-

* Vega, Vol. ii. p. 136, 259. Book viii. Ch. viii.

derstanding not susceptible of the councils of the wise and virtuous*."

XII. HUAYNA CAPAC, son of the above, after the year of mourning had expired, set out to visit his dominions; and was every where received with triumphal arches, and ways strewed over with flowers. He had not proceeded far, when on hearing the joyful tidings of the birth of a son, he instantly returned to Cuzco. After twenty days of every possible demonstration of joy, the emperor, wishing to signalize the day on which his first-born son was to receive his name, invented the famous golden chain, seven hundred feet in length, and about as large as a man's wrist. In two years it was finished, and the fete was ordered to take place. The dancers, who consisted of all the royal princes and great persons at court, held this chain, instead of taking each other by the hand, as was usual. They advanced

* Vega, Vol. ii. p. 293.

with gravity, in solemn cadence, singing the praises of the Inca, towards the throne where he was seated. (This chain has never been found, having been secreted on the first arrival of the Spaniards*).

A year after this solemnity, the Emperor, (who had been absent during the preparation of the chain), marched to Quito, with forty thousand troops. On this journey he chose as his mistress, the eldest daughter of the late king of Quito, whom he took from the house of the Virgins of the Sun. This lady became mother of the famous Atahualpa, and other sons. After residing some time at Quito, the Inca departed, in order to extend his conquests on the sea-coast. He arrived at Trugillo, the boundary of his father's victories†. He summoned the inhabitants of these parts, and they readily submitted to his mild government; as did also the people of Tumbez, and several neighbouring vallies. Two years were employed in

* Vega, Vol. ii. p. 364.

† There are many places bearing this name.

making aqueducts and cultivating those provinces. They are unhealthy for strangers; one side being very hot and the other extremely cold. On this account the Inca was obliged to recruit his forces three or four times.

On his return to Quito, two more years were passed in embellishing that kingdom. He then, with fifty thousand men, marched along the coast, to the valley of Sullana, the part of the coast nearest to Tumbez. Of all the maritime people, these were the most voluptuous, and debauched even to the last degree of infamy*. They wear upon their heads a covering (toque faite en guirlande), which they call *Pillu*. They adored lions and tigers, to which they sacrificed the hearts and blood of men. Their caciques were generally surrounded by buffoons, musicians, dancers, and charlatans, for their amusement. They were, however, honored by their subjects, and feared by their

* The Mongols, Peruvians, and Mexicans, all rigorously punished these infamous crimes with death.—See *Petis de la Croix, p.* 87. *Vega, Vol.* i. *p.* 279. *Clavigero, Vol.* i. *p.* 357.

neighbours. They expressed themselves as having no other wish than to submit to the power of the Inca as their sovereign. Their example was followed by others along that coast, and also by the Chuvani Ciniu, the Collonches, the Jaquals, and others on that frontier*. The Emperor embellished Tumbez with a fine fortress, a temple of the Sun, and a house for the chosen virgins. The Inca then proceeded to punish the nation of Huancavillca, (Puerto Viejo), who had massacred the establishment sent to govern them, by the deceased Emperor, his father. He pardoned the common people; but the ambassadors, captains and chiefs, who had deceived his majesty, were decimated and put to death; by which proceeding, the Inca proved that public justice and not personal revenge actuated him. The other principal instigators, and their progeny were punished by having two front teeth

* Vega, B. ix. Ch. ii. Tumbez is in south lat. 3° 30′, about a hundred miles south of Cape St. Helen's, where the giants landed. Tumpiz, the ancient town, stood south of the present Tumbez.

drawn out of each jaw. The inhabitants, who had feared entire extirpation, were so delighted with the emperor's clemency, that men, women and children voluntarily drew out four of their teeth in imitation of their superiors. "I saw one of the women in my father's house at Cuzco, who related the above event to me at great length*."

The Inca garrisoned the places he had conquered, visited Cuzco, and then proceeded southward to the Charcas, an immense distance from Cuzco. He sent a deputy to visit Chili, where his father had procured much gold; and, after an absence of four years, he returned to Cuzco, and remained there two years.

Having raised fifty thousand men in the northern provinces, the Inca joined them on the frontier of Tumbez. He visited all the temples of the Sun in those parts, beginning with the temple of Pachacamac, called, by the Indians—The Unknown God. He there consulted the oracle, (or rather the devil, says Ve-

* Vega, Vol ii. p. 370.

ga), on the probable success of his arms. The priests assured the emperor, that he was destined to become the master of *the four quarters of the world.* On arriving in the valley of Rimac, he consulted the famous *speaking statue*, whose reply was satisfactory. He then went forward to the valley of Tumbez, and summoned the proud Cacique, Tumpalla, tyrant of the fertile island of Puna*. His religion and vices were the same as those of the inhabitants of Tumbez. The Cacique was much alarmed at the presence of the Inca on the coast. He represented to his chief subjects, that they were required to give up their ancient liberty and customs, that their property would be seized, and their wives and daughters, in consequence of their beauty, would be taken from them; and they would all be reduced to slavery. Therefore, continued he, since we cannot oppose such an army, we must have re-

* This island is about sixty miles in circuit; it is in the bay of Guayaquil, (south lat. 2° 45′), west lon. from Greenwich, 79° 46′).

course to stratagem, and pretend to receive the yoke. The Cacique sent presents to the Inca, charging his ambassador to submit to all demands, and humbly to supplicate his majesty to honor his new subjects with his royal presence, the greatest favor to which they could aspire.

The Inca being satisfied with the representations of the ambassador, crossed over to Puna, where he was solemnly received with dancing, and songs in his praise. He was lodged in an apartment built expressly for his reception. His majesty laboured to reform his new subjects here and on the coast, requiring them no longer to sacrifice men, nor to eat human flesh, and to abandon their shocking vices, under pain of death: to all which they assented.

After a while, the curacas of Puna, in concert with those of Tumbez, disliking these rigorous laws, resolved to kill the Inca and his people. They consulted their gods in secret; when they were answered, that all their enterprises would succeed. Their soothsayers, however, declared, that their gods command-

ed them to wait for a more favorable opportunity.

In the meantime, the emperor resolved to send some of the royal commanders to the opposite coast, to instruct and reform his other new subjects; and also some troops to be placed in the garrisons. The islanders promised vessels for this purpose. The emperor crossed to Tumbez, on some important affairs there.

When the captains and soldiers were to follow, the cacique gave them vessels only for half the number they required. The royal officers, and the best troops, embarked, to attend the emperor's person, and were very richly equipped. When they had reached a certain distance, being totally off their guard, the islanders suddenly cut the ropes of the sails and yards, and instantly killed or seized the princes and soldiers, and threw them overboard. Every soul was massacred, either with their own arms, or were killed with the oars, while swimming to save themselves. The vessels returned to Puna, and, bringing off the

other unsuspecting half, destroyed them in the same manner. The people rose in the island, and in the provinces on the opposite coast, and cut off all the governors, judges, and treasurers of the Inca. They exposed the heads of the slain over the doors of the temples, and made an offering of the hearts to their idols, in fulfilment of their promise*.

When the fatal tidings of the death of so many princes of the royal blood, and other persons, eminent in the military and civil affairs of the state, reached the emperor, he was profoundly afflicted, and put on mourning; which, according to the custom of his ancestors, was of the colour called mouse-grey. After his affliction had somewhat abated, he first took ample vengeance on the provinces on the main land; he then sailed over to Puna, and easily overcame the resistance offered upon the sea. On landing, the principal authors of the rebellion were seized. The emperor ordered one of his officers to inform them that their crime

* Vega, Book ix. Ch. iv. v.

was of such a nature as to preclude him from exercising his usual clemency; and he commanded that those rebels should be instantly killed, or flung into the waves. Others were empaled for having fixed the heads of the slaughtered princes upon spears, and exposed them over the doors of their temples.—Some were beheaded and quartered, others were hanged, or killed with their own arms.

After these transactions, the emperor commenced a causeway upon the bank of the Guayaquil river: then, enjoining his subjects to obey the governors who were left in the fortress of Tumbez, he departed.

On his road back to Cuzco, the caciques of the provinces presented him with many of the best and most curious productions of their country. He received from one of the caciques a lion and a tiger, the finest he had ever seen. The emperor, on his arrival at the capital, found the fortress nearly finished, and put his own hand to some part of the work, as an example to encourage the labourers.

After four years had passed in visiting his

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eastern and southern possessions, Huayna Capac departed with an army for the conquest of the provinces and all the coast north of Tumbez; but, on the road to Quito, he was informed, that the great province of the Chachapoyas (south lat 7°), was in revolt, and had killed the governors, commanders, and some of the soldiers; the rest being made slaves. On this the emperor concentrated his troops, and sent an offer of pardon to the rebels, if they would return to their obedience. This proposal was received with insolence. The army made a bridge of small boats, and crossed a river, in order to reach Cazamarquilla. The terrified inhabitants, hopeless of mercy, fled to the mountains, leaving behind only the children and old people. The clement and gallant character of the emperor was well known; and some of these elders, with tears in their eyes, prevailed on a lady of their city, who had been one of the mistresses of Tupac Yupanqui, father of his majesty, to wait on the emperor, and claim his compassion. She travelled two leagues, and having presented herself before him, accompa-

nied by many other women, but not one man, threw herself at the Inca's feet. "Our sole lord," said she, "is it your intention to destroy a province which has been subdued by the arms of the emperor your father? Would you not to-morrow repent; you who have so just a claim to your title of *Protector of the Poor?*— If pardon cannot be granted to their rebellion, as they have laid down their arms, take compassion on them: and the reputation which the descendants of the Sun justly enjoy for their humanity, will be crowned by such virtuous forbearance. But if you resolve on revenge, let me be the first sacrificed, that I may not witness the ruin of my native land." To this speech the rest of the women, bathed in affliction, added—"Great Huayna Capac! have pity on us, on our fathers, our husbands, our brothers, and our infant children!"

The Inca stood silent; but, being affected by the tears of the women, he approached Mamacuna, and made her rise from the ground. "That to-morrow I should regret of an act of severity is certain; and it is to your prudence

that your nation will owe their lives and fortunes. Return to them with these tidings, and if you find that they can be grateful for my kindness, I empower you to grant them, in my name, any other favor you may think right.—As a proof of my sincerity, you shall be accompanied back to your town by four Incas, who are your own sons, and are my brothers, attended only by a few officers proper to re-establish order, but not by any soldiers."

The Chachapoyas were so sensibly affected at this unexpected mercy, that they environed the spot where the emperor had received his mother-in-law, with a triple wall; the inner one was of beautiful stone, the outer one of brick. There are fragments now visible; and these walls would have lasted for ages, had not *foreigners*, says Vega, demolished them, in hopes of finding hidden treasure*.

The emperor now proceeded to the province of Manta. The natives observed the same customs as their neighbours; but, in the capital,

* Vega, Book ix. Ch. vi. vii.

Manta, they worshipped an emerald about the size of the egg of an ostrich. The natives offered many things to this deity, particularly small emeralds. The priests assured them that the mother goddess received her daughters with delight. "They, however, kept these stones for themselves, (says the ingenuous Vega), a *doctrine* founded on their avarice." These emeralds fell into the possession of Don Pedro d'Alvarado, of the father of Vega, and others, who broke most of them upon an anvil, deeming those which would not bear the blow of the hammer, to be not genuine. No one ever knew what became of the large one. This province submitted, and also that of Caranque, inhabited by very brutish people. Proceeding northward, the natives were found to be so savage, and even so much more brutal than the preceding, that the Inca did not care to waste his time in adding their country to his empire.

After a year passed in surveying the provinces on his journey, the emperor arrived at

Cuzco, to celebrate the Raymi, or principal feast of the Sun, which lasted nine days.

While the emperor was for the last time visiting some of his provinces, he received intelligence that some of the Caranques, who had never with good will submitted to the change of their religion and ancient customs, had revolted and massacred their governors, offering their heads, hearts, and blood, to their idols; and that they had devoured the flesh of the slain. The Inca was horror-struck at this outrage, and marched against the rebels. The deputy who was sent forward to demand an explanation, and to offer pardon, on a suitable acknowledgment of their atrocious conduct, was glad to be able to return to the camp, he had been received in so insulting a manner.—The army marched forward, and the Caranques defended the defiles and mountains in the most obstinate manner: the slaughter was great, and many prisoners were taken, and put to death, as a severe example to the latest posterity.—Thus, about twenty thousand had fallen, and

their bodies were thrown into a lake, which, from that event, is called *Yahuarcocha*, or, the Lake of Blood.

The emperor returned to Cuzco, deeply afflicted at the terrible necessity which had constrained him to deviate from his own natural feelings, and the well-known clemency of his ancestors. His majesty, on his late expeditions, had always been accompanied by Atahualpa, his son by the daughter of the king of Quito. This youth was remarkable for his bravery, good sense, and fine person. He was the idol of his father, who would willingly have made him sole heir of the whole empire. In this state of mind, the emperor sent for his legitimate heir, Huasca Inca; and in the presence of his other sons, and the great persons of his suite, he represented to Huasca, that he was quite aware of his right, according to the laws of Mango Capac, which had hitherto been observed, to the kingdom of Quito, and the rest of the vast conquests which had been achieved; but that it would grieve him not to be able to provide for his brother, whom

he so tenderly loved, in a manner suitable to his merits: that as Quito had belonged to Atahualpa's grandfather, and as his mother was still living, he therefore wished that that portion of the empire might be settled on him in perpetuity, and that this donation should be approved of by Huasca. The emperor further represented, that so good a brother would uphold the power of the empire, much more effectually than if he were left in indigence; and thus the future heir to the provinces dependant on Cuzco, would be at liberty to make further conquests to add to his already immense dominions. Consent to this arrangement, said his majesty to Huasca, and my wishes will be accomplished; I shall then retire contented from this world, to repose in the other, with our father the Sun.

Huasca replied, that, as he had nothing so much at heart, as to obey every wish of the king, his father, he not only consented that Atahualpa should be put in possession of Quito, but also of any other province in addition, if it was wished to increase that possession.

Huayna Capac was rejoiced at this reply, and Huasca returned to Cuzco.

The emperor proceeded to Quito, wishing to pass the rest of his days with his favorite son, and to secure that throne for him. For this purpose he removed some of the turbulent and courageous people on the neighbouring coast, and replaced them with others of a more pacific character*.

When this emperor marched from Cuzco to subdue the kingdom of Quito, he, from the impediments caused by the mountainous nature of the country, found it an arduous task: but on his achievement of that conquest, his new subjects, to do him honor, constructed a surprising road over the mountains, for a commodious communication between those capitals. It was wide, and so even, that a carriage might be driven upon it: rocks were levelled, and vallies of twenty toises in depth were filled up. It was five hundred leagues long; and there were buildings and store houses the whole of

* Vega, Vol. ii. p. 387—402.

the way. In many places there were commodious platforms; and in others there were stone stairs, in order that the Inca might be borne along in his arm chair as easily as possible. From some of these prodigious heights the emperor surveyed with admiration and delight the immense and wonderful surrounding scenery, which presented to his view regions of snow on the one side, and verdure on the other. During the wars with the Spaniards, the road has been much destroyed, in order to render the passes as difficult as possible. "We found at heights surpassing the Peak of Teneriffe, the magnificent remains of the road constructed by the Incas. This causeway, lined with free-stone, may be compared with the finest Roman roads I have seen in Italy, France, or Spain: it keeps a straight direction for six or eight thousand metres. We observed a continuation of it again at Caxamarca, one hundred and twenty leagues distant. The Peruvians believe that it reached to Cuzco. Near the road over the Assuay, at the height of four thousand and forty-two metres, are the

remains of the palace of Tupac Yupanqui; the ruins of which, called *los Paredones*, are but of small elevation*". On the Inca's second visit, a road was constructed through the flat country, marked out by posts, over the sands, and through the vallies levelled for that purpose. It was planted with fruit trees, and walled in some places; and was forty feet in breadth. When his majesty travelled, these highways were strewed with fragrant branches and flowers. These astonishing labours were not surpassed by the most famous works of the Egyptians and Romans†.

While Huayna Capac was reposing himself in one of the most magnificent palaces in all Peru, at Tumipampa, a messenger brought intelligence that some extraordinary men, such as they had never before seen, had landed upon some part of the coast, from a vessel of an uncommon appearance; and that they were mak-

* Humboldt, Vol. i. p. 241.

† Vega, Book ix. Ch. xii. xiii.

ing active enquiries to know the name of the country*.

An ancient oracle having predicted the destruction of the empire by strangers of such description, the emperor was too much alarmed to think of further conquests; and, to add to his uneasiness, three years before this event, during the celebration of the feast of the Sun at Cuzco, a large eagle had been pursued and harassed by five or six small falcons, and as many water fowls, till they tore and disabled him to that degree, that he fell, as if for succour, in the great square in the midst of the Incas. They endeavoured to cherish and nourish the eagle, but he died in a few days. The augurs declared unanimously, that this was a presage of the ruin of the state, and the extinction of their religion. This prodigy was succeeded by earthquakes which threw down high mountains; the sea left its ordinary bounds,

* This was Pizarro's first visit, when he landed at Tumbez, south lat, 3° 13′. Robertson, Vol. ii. p. 156, who dates this visit, A. D. 1526.

and frightful comets appeared. A layca, or magician, one day ran to the emperor in tears, and so out of breath that he could scarcely speak, to assure him that his mother, the Moon, was surrounded by three circles, one of which was the colour of blood, the second of dark green, and the outer one appeared like smoke; and to explain to him, that Pachacamac, by these signs, indicated the extirpation of the royal family, and the ruin of the whole empire. Although Huayna Capac was not insensible to these omens, he would not show a want of fortitude. " Out of my sight!" said he, " thou hast dreamed all this nonsense about my mother, the Moon, I will believe none of you augurs, that the Sun will permit the destruction of his children, till Pachacamac himself assures me of it." The Inca, to provide for misfortunes, raised a fine army, consisting of the best troops in the garrisons of the empire. He ordered all the soothsayers in the different provinces to consult the oracle of Rimac, and particularly the great Pachacamac, regarding the interpretation of these

commotions in the elements. Their replies were ambiguous, but nothing extraordinary occurred before the death of the emperor.

His majesty, being at Quito, took the pleasure of bathing in the lake; but he had scarcely come out of it, when he was seized with a shivering fit, which was succeeded by a burning fever; and he was soon convinced that it would prove mortal. The Inca had been extremely alarmed by the appearance of a comet of a green colour*; besides which, his house had been struck by lightning. The priests, the philosophers, and the magicians, (from their intercourse with the devil, says Vega), were certain that destruction was at hand; but would not alarm the public mind with these direful tidings.

The Inca finding himself near his last hour, commanded his family, and all the great officers of state, to come into his presence. "The Sun," said he, "revealed to me that I

* They believed that comets foretold the death of kings, and the destruction of empires.—*Vega, Vol.* i. *p.* 205.

should be called from the Lake to repose in heaven. After I am dead, I desire that my body may be opened, as is customary; and that my heart and entrails may be deposited in my beloved city of Quito*. My body must be transported to Cuzco, and placed with those of my ancestors." Then addressing the royal family, "Above all other considerations," said the dying monarch, "regard the care of Atahualpa as the most sacred. I leave him the kingdom of Quito; obey him in all things, for he will command you in nothing but what I have revealed to him by the order of the Sun, our father."

This Inca left more than two hundred sons and daughters: he died in the forty-second year of his reign, soon after the strangers had been seen†.

* The Capua of the Inca!

† Vega, Book ix. Ch. xiv. xv. Vega gives long extracts from Cieza de Leon, and Gomara, regarding the great care, which, they assert, Huayna Capac took to enjoin obedience to the white and bearded men, who were destined to conquer the world. This notion he pretends was his own also; and it was inculcated by the Spaniards.

XIII. Huasca* Inca, and his brother Atahualpa†, lived in friendship for some time. The south had been subdued; but Huasca was precluded from pursuing conquests on the north, as he could not pass through the dominions of his brother; and fearing that the kingdom of Quito might be greatly extended by additions on that side, he became jealous, and apprehensive that the separation of that territory from the throne of the lawful Inca, might lead to his own destruction. Agitated with these reflections, and considering that his assent to his father's request was rather a forced obedience, than an act of justice, he sent an ambassador to Quito, to assure his brother that he would not depart from his word; but that, as all conquests belonged by right, according to the ordinances of Mango Capac, the first Inca, to the crown of Cuzco, he required that Atahualpa should render him homage as his supe-

* So called from the *chain*, his real name was Inti Cusi Hualpa, (the son of Joy).—*Vega*, ii. p. 367.

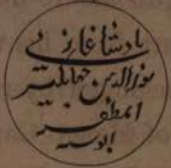
† Monsieur Marmontel, and others, spell this name Atabaliba, Ataliba.

HUASCA INCA, XIII.

ATAHUALLPA, XIV.

LAST INCA.

See p. 175.



TIMUR BEC.

JEHANGHIR.

See Ch. XI.

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rior, and that he should not add an inch of land to his kingdom by any future enterprises.

Atahualpa was not in a condition to dispute these points; he therefore received the ambassador with feigned respect. After three days, he gave audience to the ambassador, and told him, " that he always had considered, and should continue to acknowledge his brother as his liege sovereign; and that, so far was he from meditating ambitious projects, he would rather give back his kingdom and retire to Cuzco, and live like the rest of the royal family, than give the least displeasure to his brother, the Inca."

A courier was sent to the capital with this intelligence, which gave great satisfaction to Huasca; who replied that he would confirm his father's gift, on his brother's appearance at Cuzco to make oath of his fidelity. Atahualpa expressed himself happy to receive the Inca's commands: and to render the solemnity of the funeral rites, which he owed to their parent, as honourable as possible, while he was at the capital, he requested permission that the prin-

cipal persons of his kingdom and establishment might accompany him, for the purpose, at the same time, of swearing obedience to their sole lord. Both parties were pleased with this state of things: the emperor believing in the sincerity of his brother; and Atahualpa at finding that there was no suspicion regarding his good faith. Orders were sent to the provinces of Quito to prepare for this expedition; and secret communications were made to the officers, to select the best soldiers, and to arm them secretly: but that they should set out for Cuzco in companies of about six hundred, dressed as citizens, and that each corps should precede the other by about three leagues. Thus thirty thousand departed from the kingdom of Quito. Huasca had given directions that his brother's subjects should be amply provided on the road with food and accommodation. The Inca's governors of the provinces were astonished at this unnecessary number of people proceeding to Cuzco: and it was not till the troops had arrived within one hundred leagues of the capital, that these alarms had

been conveyed to Huasca. The Inca, thus suddenly roused from his false confidence, dispatched couriers in all directions to summon the curacas and officers of the provinces to march instantly to Cuzco, with all the troops they could collect; but these parts of the empire having been long in a state of security, they could not raise more than about thirty thousand, and those undisciplined, with which they hastened by forced marches towards the capital. The general of the army of Quito was acquainted with the unprepared condition of Cuzco, and pushed on with twenty thousand troops to the river Apurimac. They crossed without any opposition; and now declared openly against the Inca. The main body marched in battle array, with their ensigns displayed, until the rest of the troops overtook them, and then the whole army arrived at the hill of Villacunca, six leagues from the capital.

Atahualpa, relying on the skill and experience of his general and his soldiers, remained

on the frontier of his kingdom, till he should know the effect of the first conflict.

Huasca, with all his relations, and about ten thousand troops, left the city to join the corps which was on the west side of it, and there to await the arrival of the succours which he expected. The commander of the army of Quito instantly moved forward; and in the plain, which is two or three leagues from Cuzco, on the west side, the two parties, without any parley or explanation, fought desperately for a whole day; and numbers were slain on each side. The superior valour and experience of the troops of Atahualpa, gave them the victory; and Huasca fled, with the remains of his adherents, amounting to nearly ten thousand men. The conqueror pursued them so closely, that the emperor was seized: his troops were resolved not to survive their unfortunate sovereign; and the whole of them fell either by the sword of the enemy, or by their own hands: but the curacas and officers voluntarily submitted, or were captured with the emperor.

Four of the most trust-worthy captains, with some of the most tried and faithful of the soldiers, were placed over this important prisoner; and they were relieved every hour.—This intelligence was industriously spread through the provinces, and no more troops arrived*.

XIV. ATAHUALPA was now master of the empire. By the fundamental laws of the state, no one could succeed to the throne except one of the sons of the emperor by his *lawful* wife, who was always his own legitimate sister: and in default of such issue, the nearest descendant in that line could alone be considered as legitimate. Nor could any conquest whatever be alienated from the crown. Such were the institutes of Mango, the founder. Thus Atahualpa, whose mother was a daughter of the late king of Quito, could not lawfully either succeed to the sceptre of Cuzco, or retain that of his late grandfather. These consider-

* Vega, Book ix. Ch. xxxii. to xxxv.

ations, and being also aware of the veneration of the Indians for their Incas, and for their laws, prevented Atahualpa from approaching Cuzco nearer than Xauxa, which is eighty leagues distant. While musing on his victory, his prisoner, and his own danger, his ambition urged him to form the dreadful resolution to extirpate all the descendants of Mango Capac, including even those that were not legitimate, that no one should be left in existence who could dispute his title or follow his own example.

Under the specious pretext of restoring the emperor; the princes of the blood, the governors, and great officers in the provinces, were invited to repair to Cuzco. Some, either from sickness, age, or suspicion, did not set out on this journey; but all those who arrived, were beheaded, hanged, or drowned.

Although Huasca was mortally hated by the usurper, he spared the life of his prisoner; that, in case of any desperate revolt, he might retain the power of appeasing it, by offering to restore their emperor. But a worse fate than

death awaited the miserable monarch. Not only were his relations massacred in his presence, but the nobles, and other prisoners of consideration, who had been captured with their sovereign, were manacled and driven out into the plain of Sacsahuana; where, being ranged in two lines, the fallen Inca, with his hands tied behind his back, a cord round his neck, and his sacred person covered with mud, was led between the ranks of his dearest friends and fellow-sufferers. Cut to the soul by this affecting sight, and uttering cries of despair, they all prostrated themselves as their adored sovereign passed through the lines: and in this state they were mercilessly butchered with hatchets and clubs*.

The atrocious Atahualpa was not yet satisfied with the numerous victims already sacrificed to his ambition; but he became jealous even of the female branches, who were every

* Vega, B. ix. Ch. xxxvi. How like this conduct, was that of Aurungzebe to his elder brother Dara! The similarity is very striking.—See *Dow's History, Vol.* iii. *p.* 309—315.

where sought out, down to the age of infancy, and were put to torture and death, by every invention of cruelty, at *Yahuarpampa*, or the Field of Blood, (so called from a former event), until, in the space of two years and a half, few of that very numerous race remained alive, and none above the age of eleven years.

"Among these," says Vega, "my mother and uncle, niece and nephew of Huayna Capac, had the good fortune to be numbered: and from this uncle did I receive these and other particulars which follow*."

The hatred of Atahualpa extended to the Inca's household officers; the ushers of the chambers, the keepers of the jewels, the butlers in the palaces, and even their relations, escaped not his murderous pursuit. In some towns every fifth, in others every tenth inhabitant were massacred. Towns were reduced to ashes. Sixty thousand men in the province of the Canarins, were destroyed with fire and sword, notwithstanding that the women and children,

* Vega, Vol. ii. p. 481.

with palm branches in their hands, interceded for pity*.

Pizarro, in the year 1526, had landed at Tumbez, and the Spaniards for the first time feasted their eyes with the fine temples, the gold, silver, opulence, and civilization of the Peruvians. They beheld a country well peopled, cultivated with industry, the natives decently clothed, and possessed of ingenuity so far surpassing any others in the new world, that they had tame domestic animals.—(Llamas).

Pizarro sailed to Spain with these extraordinary tidings; and, returning, he invaded Peru. In February, 1531, he landed in the bay of St. Matthew, with a hundred and forty-four infantry, and thirty-six cavalry, and was reinforced with about a hundred and twenty under Benalcazar and Soto, during the civil commotions between Huasca and his brother†.

He proceeded southward; when Huasca sent a messenger to solicit his aid against

* Vega, Book ix. Ch. xxxix.

† Robertson, B. vi.

the usurper. The invader, perceiving the advantages he might derive from these dissentions, pushed on towards Caxamalca, a march of twelve days, where Atahualpa was encamped, with a considerable body of troops. Pizarro pretended that he was an ambassador from a powerful monarch, and that he came to enlighten the Peruvians with a knowledge of truth, and to lead them to happiness: he therefore offered his aid to Atahualpa, against those enemies who disputed his title to the throne. The Inca's fears were removed, he professed friendship for these mysterious strangers, and sent them presents of great value.

When Pizarro had posted himself securely in the palace or temple of Caxamalca, he dispatched his brother Ferdinand, and Hernando Soto, to the camp of Atahualpa, which was at the distance of a league: they were received with cordial friendship. They were astonished at the order of the court, and the reverence paid to the Inca. Their senses were dazzled by the rich ornaments of dress, the vessels of gold and silver, and the number of other ornaments of

every kind, during the repast; all made of those precious metals.

Pizarro invited the Inca to pay him a visit. Atahualpa prepared himself to appear with magnificence on so interesting an occasion. He arrived, sitting on a throne, which was carried on the shoulders of his principal attendants; his dress being adorned with precious stones, and plates of gold, and plumes of various colours. He was preceded by four hundred guards, and was attended by singers and dancers, and more than thirty thousand men.

When the Inca was near, Father Vincent Valverde advanced with a crucifix and a breviary: he explained the doctrine of the creation, the fall of Adam, the crucifixion, and resurrection; the appointment of St. Peter, and the transmission of his power to the popes, who had made a donation of the new world to the king of Castile. He therefore required Atahualpa to embrace the Christian faith, and submit to the king.

These mysteries were badly interpreted, and were incomprehensible to the Inca, who was

indignant: he asked where these things had been learned? "In this book," said Valverde. The Inca opened the volume, and put it to his ear. "It is silent," said he, "it tells me nothing;" and threw it with disdain to the ground. The enraged monk ran to his companions—"To arms, Christians, to arms! avenge this insult on those impious dogs." The martial music struck up, the cannons and muskets were fired, the horse sallied out to the charge, and the infantry rushed on sword in hand. Pizarro dragged the Inca to the ground; and the carnage did not cease till the close of day.—The Peruvians, confounded and dismayed, made no resistance. Four thousand were killed, and no Spaniard was even wounded by them.

The plunder was immense; and Pizarro professed kindness and respect for the miserable Inca*. The tragedy was eventually ended

* Pizarro accepted, as a ransom for the Inca's liberty, to be paid in three months, as much gold and silver as would fill a room twenty-five feet long, and fifteen feet wide, and as high as a line which Soto

by Atahualpa being induced, for his own preservation, to order Huasca to be put to death: after which he himself was forced to submit to a mock trial, and was condemned to be burnt; but, on a promise of mitigation if he would embrace the Christian faith, he consented, and instead of being consumed in the flames, was strangled at the stake, (in 1533).

Several of the Spaniards, retaining some tincture of Castilian honor and generosity, protested against these impious and inhuman proceedings, so dishonorable to their country*.

scratched upon the wall with his sword. It was filled in two months and a half, and amounted to four million, six hundred thousand ducats.——*Gomara in Purchas, Vol.* v. *p.* 930.

* Not one of the perpetrators of this infamous act died a natural death.—*Purchas, Vol.* v. *p.* 930. The Reader's feelings are in some measure relieved by the atrocity of Atahualpa's character. But this is no justification of the Spaniards; and bad as that character undoubtedly was, it has perhaps been exaggerated by Vega, both to indulge his own just antipathy, and also to soften the humane reader's indignation at the cruel-

Pizarro* invested a son of Atahualpa with the ensigns of royalty; and the people of Cuzco acknowledged Mango Capac, a brother of

ties of his new relations and associates. The writer who has most indulged his eloquence upon this subject is Marmontel, in his historical romance, called "*Les Incas.*"

* During the imprisonment of Atahualpa, he had attached himself to *Ferdinand* Pizarro, and to Hernando Soto: who, being persons of birth and education, behaved with decency and attention to the captive monarch. Soothed with this respect, he was delighted with their society; but was always overawed and uneasy in the presence of the governor. Among all the European arts, reading and writing were those which Atahualpa most admired; nor did he feel sure whether they were a natural gift, or an acquired talent. To determine this, he desired a soldier to write the name of God on his thumb nail. He was amazed, on shewing it to various Spaniards, at their giving him the same answer. When he saw Pizarro, he presented his nail to him: the governor was confused, and blushed; he could not read. From that moment the Inca conceived a mean opinion of him, and had not the address to conceal it. This was supposed to have hastened his fate. Pizarro was the natural son of an officer by a low woman, and was so neglected, that he had been a swineherd.—*Robertson, Vol.* ii. *pp.* 148, 183.

Huasca, as Inca; but all was now confusion, and the power of those monarchs was at an end*.

Mango, after besieging Cuzco with an immense number of his subjects, and by his heroic efforts endangering the Spanish power, retired to the mountains, and is supposed to have died in 1553.

* It is an extraordinary coincidence, that the heroic Baber, the first Mogul emperor of Hindoostan, mounted the throne two years after the destruction of the kings of Mexico, and only one year before Pizarro discovered Peru, in 1526, as if to continue that illustrious race.—The Moguls may, with peculiar propriety, exclaim:

"*Sic transit gloria mundi!*"

It is impossible for *conquerors* to satisfy the humane feelings of the moralist; but, since mankind are all ambitious of power, when in their reach, what nation has subdued a rich and immense empire with so few excesses, as the British in Hindoostan. And where are monarchs who, in their fallen greatness, have been treated with more humanity, or supplied more munificently with the means of personal comfort? And it may justly be asked, what conquered people have been governed with laws so well and so mildly administered? Those Moguls, who are conversant with their own early history, must acquiesce in these truths.

SAYRI TUPAC, the last prince, resigned the sovereignty to Philip II., leaving only one daughter, who married Onez de Loyola, a Spanish knight, from whom are descended the marquisses of Onepisa and Alcanises.

* * * *

THUS ended the empire of the Peruvian monarchs. Garcillasso de la Vega, the historian, was born in the year 1541, (eight years after the death of Atahualpa), while his father was governor of Cuzco.

"When my mother," says he, "resided at Cuzco, where she was born, the few of our relations who had escaped from the tyranny of Atahualpa, came to visit her almost every week. Their chief pleasure was to converse on the majesty and greatness of the empire, the origin of their kings, their noble actions, their excellent government both in peace and in war; and the wise laws which they had established for the good of their people. On these topics they would dwell with delight.—But when they spoke of the present state of

affairs, the fate of their good monarchs, the massacres, the desolation of the empire, and the other evils which had been brought on by the government of Atahualpa, their eyes were suffused with tears. When I was about seventeen years of age, I often listened to these conversations with rapture. One day, when my uncle was speaking on these subjects, I said to him 'Inca! how can all these things be known, when you have no books? The Spaniards write down every thing, and therefore are well acquainted with what has happened in the world, in all ages.' The Inca was extremely pleased at my question. 'My nephew,' said he, 'I shall endeavour to satisfy your curiosity, and beg you to retain in your *heart*, what I shall relate to you.' He then described the savage and uncultivated state of the original country.

" 'Our father, the Sun,' continued he, '(for no one but those born of the royal stock dare pronounce that sacred name), seeing this miserable state of things, sent from heaven a son and daughter, to instruct the rude inhabitants

in the knowledge and adoration of him, as their god. These divine children taught them all the arts of civilized life, to build towns, to feed flocks, and cultivate corn, fruits, and flowers*.'" (The rest of this relation is given in the preceding account of the first Inca).

These princes are described by their descendant, and by all other historians, as the most gentle, beneficent, liberal, just, and useful, that have ever governed any country. They were beloved, and rather adored as divinities, than obeyed as masters.

"Several of the young princes escaped the fury of Atahualpa: one named Paulu, who was grown up at the time of the troubles, was the son of Huayna Capac: and there was another, who was then quite young, and whose name was Titu: they were both baptized. The son of Paulu was my school-fellow; he was called Don Charles Inca, and married a Spanish lady, by whom he had Don Melchior Charles Inca, who came to Spain in 1602, to receive the re-

* Garcillasso, Book i. Chap. xvi.

wards he had been promised for the services of his father in the conquest of Peru; he remains at Valladolid, and whatever recompence may be awarded, it can scarcely be equivalent to his great merits*. One of the daughters of Titu, named Donna Beatrix Coya, was married to Martin Mustincia, who had been commissary general in Peru for Charles V. and they had several sons.

" My own mother was niece of the great Huayna Capac, being the daughter of one of his legitimate brothers. I have known a great number of other Incas and Pallas descended from the same great monarch. I also knew a son and two daughters of king Atahualpa.—The Marquis Don Francis Pizarro had a son by one of the daughters, whose name was Donna Angelina: that son was my schoolfellow and rival, when we were about eight years of age.

" The son of Atahualpa was well made and very handsome, as the Incas and Pallas usual-

* This is sixty-nine years after the conquest!

ly were. He died just before I set out for Spain.

"I received a letter, dated in 1603, from Peru, relating to me the miserable state of the remaining descendants of the Incas; but they felt confident in his majesty's bounty. They sent authentic testimonies of their genealogy, and, for their better elucidation, they were accompanied with incontestable demonstration of the truth of their descent. Their genealogical tree was painted upon an ell and a half of Chinese white taffeta, upon which the Incas are represented, in the antique stile, at half length, with their head-dress, ear-pendants, and a partisan in the hand, in lieu of a sceptre. The letter which the princes sent to me, is subscribed by eleven of them, each having signed for his own genealogy, with his baptismal name, and that of his predecessors*.

* It must be from this document, that the portraits given in this volume are derived. They are copied from the Gentleman's Magazine for 1751 and 1752, and were procured from a Spanish publication, two or three years before that date. They are accompanied,

"With respect to Don Melchior Charles Inca, descended from Huayna Capac, his majesty, in 1604, granted him a pension in perpetuity, of seven thousand five hundred ducats; he asked also for sufficient funds to bring over his wife and all her establishment: he was moreover made a knight of St. James, and an appointment in the king's household was promised him, on condition that all his rights at Cuzco, derived from his grandfather and father, should be annexed to the crown of Spain, and that he would never return to America*."

Thus ends the history of the Incas.

in that excellent magazine, with a short epitome of the lives of the Incas.

* Garcillasso de la Vega, Book i. Ch. xv. Book ix. Ch. xl.

Corpses of the Incas.

"In the year 1560, in the house of the licentiate, Paul Ondegardo, I saw five bodies of the Incas, three men and two women. They had, till now, been concealed from the Spaniards. The first, was that of the king Viracocha, who, by his snow-white hair, appeared to have been very aged. The next was his nephew, the great Tupac Yupanqui; and the third was Huayna Capac. The fourth was Mama Runtu, Queen of Viracocha, and the other was the body of Coya Mama Oello, mother of Huayna Capac.

These corpses were so perfect, that not a hair of the head, or of an eyebrow, was wanting. They were in such dresses as they wore when living, without any other mark of royalty than the *Llautu* on the head. They were seated in the manner of Indians, with the hands across upon the breast, and their eyes towards the earth. They were in such good preservation, that they appeared almost as if

alive: but the art by which they were embalmed is lost. I touched one of the fingers of Huayna Capac, and found it as hard as wood. I am of opinion that the bodies had been dried by exposure to the air, in the same manner as meat is prepared; and which, without any other process, has always been used for the provisioning of the troops, as it will keep good for any length of time*. The bodies were so light, that the smallest Indian could carry one on his shoulder or in his arms, when he was required to do so, in order to satisfy the curiosity of a Spanish Cavalier†. They covered

* The same is practised in Asia. "The Mongols and other Tartars dry all sorts of flesh by the air and sun, which entirely prevents their perishing: thus wild fowl are kept from one year to another."—*M. de Lange, Bell's Travels, p.* 490. 8*vo. Edinb.* 1806.

† In Paria they stretch and dry the dead bodies of their kings and noblemen, laying the same upon a frame of wood, like a hurdle or gridiron, with a gentle fire under them; thus gradually consuming the flesh and keeping the skin and bones entire. They honour them for their household and familiar gods.—*Peter Martyr, Counsellor to the king of Spain, to Lodovic, Cardinal of Arragon. Hakluyt, Vol.* iii. *p.* 401.

them with a white cloth, as they passed through the streets, where the people fell on their knees with tears in their eyes. Even the Spaniards took off their hats in consequence of their having borne the title of kings; which gave the Indians extreme delight."—*Garcillasso de la Vega, Book* v. *Chap.* xxix. *Book* iii. *Chap.* xx.

The *character* of the Incas seems to have been, in most instances, precisely that of the Mongols: just and generous in peace; resolute and severe in war. The mild genius of Kublai, acquired by his residence in China, was very different from the tremendous cruelty of his grandfather Genghis Khan; and the Incas were not ferocious and exterminating like Genghis.

" The Peruvians, says Vega, (B. vii. Ch. ii.) had such extraordinary respect and affection for their Incas, that there is no instance of personal treason to their prince. The Incas have the high merit of never permitting their subjects to be oppressed by the governors, some of whom were sovereigns, some subalterns.

Such was the state of the people, that drunk-

enness was scarcely ever known; and no one durst take a single measure of maize from his neighbour." Adultery, theft, sedition, and murder, were punished with death*.—(*Vega, Book* vi. *Ch.* xix.)

Hunting, the use of arms, and invincible courage, were the accomplishments which distinguished a Mongol, even of the highest rank, in those days; and the Incas were, in this respect, like the subjects of Genghis. It is probable that the sons by the concubines of Kublai, and who were always employed in the army, did not receive an education equal to the legitimate branches, who were intrusted with governments as Viceroys. "Although the use of letters was not introduced in the empire of the Incas, those sovereigns, nevertheless, were remarkable for their extreme good sense and quickness of mind."—*Vega, Vol.* i. *p.* 154.

Sir William Jones, Discourse V., says, "We

* These same crimes were punished with death by Genghis Khan's laws.—*Petis de la Croix, p.* 78.

are assured by the learned author of the Dabistan, that the Tartars under Genghis and his descendants were lovers of truth; and would not even preserve their lives by a violation of it." The same honourable feeling existed under the government of the Incas.

" When a curaca was brought before the Spanish judge at Cuzco, he was presented with a cross, that he might swear to the truth. The Indian replied, that he did not imagine that he had been baptized, to swear like the Christians. The judge then desired him to swear by his own gods, the Sun and Moon, and by the Inca. You are mistaken, said he, if you think that I will profane those sacred names; they are never to be mentioned but in adoration. You ought to be contented with my word; but, if you are not, I will swear by the earth, and wish it may open and engulph me, if I do not tell the truth. The judge said he would be content if the curaca would reply to the questions put to him.—But that will not satisfy *me*, said the Indian, I will relate to you all I know regarding those mur-

ders."—*Vega, Book* ii. *Ch.* iii. *The Mexicans also had a scrupulous regard for truth.—Clavigero,* i. 329.

The dining hour of the Incas and their subjects was between eight and nine in the morning. The supper was a light meal taken before dark. These were their only repasts; during which they did not drink; but after supper the rich passed the rest of the evening in that indulgence; the people of low condition, even if persons of property, were of too avaricious a character to incur that expense.—*Vega,* ii. 5.

When an inferior female visited a Palla or lady of royal race, she requested permission to have some work to perform during the visit, that she might thus show her humility. The Palla, to do her guest honour, supplied her with some of her own, or her daughter's work; not to level her with the domestics. These marks of respect on the one hand, and condescension on the other, prevailed through all ranks, from the Inca, down to the rustic.—*Vega, Book* iv. *Ch.* xiv.

Language.

With respect to the language of Peru, there was a general or court language, that of Cuzco, which all the nations, subject to the Incas, were obliged to learn: but the Incas themselves spoke a *language of their own**, which the people were not permitted to learn, because it was esteemed divine. *This last tongue was entirely lost* soon after the conquest by the Spaniards†. The Mongols, Sir William Jones conjectures, had not the art of writing, when Genghis first arose to fame‡. The Incas had no written character, but used knots called *quipos*, and therefore the language which was spoken by themselves, will perhaps never again

* The reader will find in Ch. III. that Mango and his wife had Mongol names.

† Garcillasso de la Vega, Vol ii. p. 150. Pinkerton Geog. Vol. ii. p. 684, says—"The language was called the Quichua, and is *studied by the Spanish clergy*, for the purposes of conversion."

‡ Discourse V.

be known. " In eighty-three American languages, examined by Messrs. Barton and Vater, a hundred and seventy words have been found, the roots of which appear to be the same. Of these, a hundred and two resemble the Mongol, Mantchou, Tungouse, and Samoyede; and sixty-eight, the Tschoud, Biscayan, Coptic, and Congo."*—*Humboldt, Vol.* i. p. 19.

The variety of languages in Peru was very great.—*Vega, Vol.* ii. *p.* 150*.

" According to Clavigero, the Mexican tongue wants the consonants *b, t, f, g, r,* and *s,* in which respect *only,* though unobserved by that author, *it strictly coincides with the Peruvian*†, except that the latter, instead of the *s,* is

* " In New Spain, except about Mexico, every ten or twelve leagues, they have a contrary speech.—*Hackluyt, Vol.* iii. *p.* 469.

† If this observation be true, it is not an indifferent proof of Tartary having, from the earliest ages, been the country which has supplied those two empires with their population. The similarity in the persons of almost all the Indian Americans, is another strong reason for that supposition.

said to want the s, a mere difference of enunciation. The wild enthusiasm of Clavigero compares the Mexican with the Latin and Greek; though, as like as he to Herodotus. Some of their words are of sixteen syllables.—*Pinkerton, Vol.* ii. *p.* 605. Some authors have strangely asserted, that the Americans could not count above three. The word Justice, in the Mexican tongue, is, *Tlamelahuacachicahualiztli!*—See, on this subject, Clavigero, ii. 398.

Quipos.—Arithmetic.

At the conquest by the Spaniards, the Peruvians made no use of any kind of character or writing: their registers and accounts were kept by strings, with knots upon them of different colours; yellow to represent gold, red for soldiers, white for silver; blue, green, &c. Acosta saw a woman with a handful of these strings, which she said contained a general confession of her life. They had officers, called *quipo-*

camayos, who were registrars and accomptants*.

In the general wreck, at the Spanish conquest, the knowledge and use of the quipos was lost, and no information has been derived from them†.

Before the introduction of hieroglyphical painting, the nations of the vale of Mexico made use of these quipos, and they are found among the *Canadians;* also among the *Chinese,* till the seventh century; at *about which period they were also superseded in the vale of Mexico, by hieroglyphics.* According to the traditions collected at Lican, the ancient capital of the kingdom of Quito, the quipos were known to the Puruays, long before they were subdued by Manco Capac‡. " They *have another kind* of quipos, with grains of maize, with which they will cast hard accounts, such as

* Acosta in Purchas, Vol. iii. p. 1053.

† Robertson, Vol. ii. p. 305.

‡ Humboldt, Vol. i. p. 168. The reader, who is curious on this subject, is referred to Vega, Book vi. Chap. viii.

might trouble a good arithmetician in the divisions*.—*Purchas, Vol.* v. *p.* 935.

Cuzco.

In all the dominions of the Incas, Cuzco was the only place that had the appearance, or was entitled to the name, of a city; a circumstance which suggests the idea of a society in the first stages of its transition from barbarism to civilization†.

" Cuzco was founded by the first Inca, and was divided into *high* and *low* Cuzco. *Those people whom Mango Capac had brought with him,* were to reside in high Cuzco, and *those who had accompanied his queen,* were to people the lower town‡. The object of this arrange-

* The last is probably the exact Swan-pan; still used by the Chinese, with which—" they can cast up the most considerable sums faster than Europeans."—*Du Halde, Vol.* ii. *p.* 126.

† Robertson, Vol. ii. p. 322.

‡ It is highly probable, that the appearance at the lake, was a concerted plan between the Inca and some

ment was to leave to posterity a knowledge that the king had gathered together one part of the inhabitants, and the queen the other; in all other respects, they were equally under the paternal care of the Inca.

The first houses were built at the foot of the hill *Sacsahuamam*. Mango's successors constructed the high fortress on the top of the hill, or mountain; which the Spaniards demolished. Mango's palace stood in the quarter called Colcampata. "I remember," says Vega, A.D. 1550, "to have seen near it, a kind of spacious hall, in which the principal fetes were solemnized when they fell on rainy days. When I left Cuzco, this was the only building which was entire; there being nothing but the ruins of the palace. The city was divided into four quarters, like the empire, for the residence of the inhabitants from each government. The streets were wide, and the squares very large.

of his people, who arrived with him.—Supposing him a son of Kublai, his attendants would of course acknowledge and obey him as a child of the Sun.

The governors had each his own *hotel,* in which he resided while at court; and thus, Cuzco was a kind of epitome of the empire, every nation being distinguished by some mark or ornament on the head, and dressed in the mode of their own country. Just beyond the quarter called *Pumachupan,* or lion's tail, there is a very large street, now called St. Augustin's, which extends north and south, from the houses of the first Inca, to the *Place* Rimac-pampa.—Many noble Spaniards, in my time, lived in this division; among the rest, Jean de Sallas, the Inquisitor-general.

The space named *Caricancha,* which means of gold, silver, and jewels, is where the temple of the Sun is situated; it is called Yntipampa, or *Place of the Sun**.

The temple was founded by Mango Capac, but its chief glory belongs to Inca Yupanqui, who endowed it with riches and splendour sur-

* The most splendid temple was in an island in lake Titiaca, where Mango first appeared. All the riches of the temple were thrown into the lake on the Spanish invasion.—*Pinkerton, Geog. Vol.* ii. *p.* 668.

passing human belief. What we call the altar, was on the east side of the temple. The roof was of strong wood, and was covered with thatch. The four walls of the temple were covered over with plates of gold. On the great altar stood a representation of the Sun, in doubly thick gold, and richly set with jewels. The visage was round, environed with rays and flames, in the same manner as it is usually seen painted. It was so immensely large, that it reached almost from one side of the temple to the other. It was made thus grand and resplendent, because the Indians had no other idol. It was so placed, that the Sun, on rising, cast its beams upon it; which were reflected with such refulgence, that it seemed to be another Sun. At the sides of this image were the bodies of the deceased emperors, ranged according to their antiquity; and so perfectly embalmed and preserved, that they appeared as if alive. They were seated upon thrones of gold, which were placed upon tables of the same metal. The visages of the Incas were as if looking on the floor of the temple;

with the exception of Huayna Capac, the most adored of all the children of the Sun; who, for his eminent virtues, even from his infancy, was distinguished by being seated directly opposite the glorious star. When the Spaniards took Cuzco, the bodies of the Incas were carefully concealed.

This image of the Sun fell by lot to a Castilian gentleman, named Maneco Serra de Lequicano, who was living when Vega left Peru. He was very fond of play, and lost this grand prize in one night. His father was president, and seeing how much his son was given to gambling, he appointed him in the magistracy; which entirely reformed him, and he was struck with remorse at his former conduct: a proof that idleness leads to vice, occupation to virtue.

There were many doors to the temple, all of which were plated with gold: and the four walls, the whole way round, were crowned with a rich golden garland, more than an ell in width.

Round the temple there were five square pavilions, whose tops were in the form of pyramids. One of them was ornamented with

a figure of the moon, with a female visage, as the sister and wife of the Sun. All the decorations were of *silver.* The bodies of the deceased empresses were ranged like those of the Incas: the mother of Huayna Capac being placed opposite the moon's image.

The next pavilion was also decorated with silver. It was dedicated to Venus, and the Pleiades, with the other stars*, which were all represented on the ceiling, and were considered as dedicated to the service of the moon, not being visible during the day. Another pavilion was consecrated to thunder, lightning, and thunder-bolts, which were considered as servants of the Sun, and therefore the ornaments were all of gold. The fourth was dedicated to the rain-bow, as emanating from the Sun. The fifth was lined entirely with gold, and was for the use of the royal high priest of sacrifices; and in which all the deliberations con-

* *The Mexicans had temples dedicated to the Sun, Moon, Venus, and other planets and stars.*—Clavigero, Vol. i. 265, 268.

cerning the temple, were held. In Cuzco, near the schools which had been founded by Inca Roca, was the brick palace of the Inca Pacha Cutec; it was so beautiful and large that it could not be beheld without admiration. Some of the doors led to the schools, where the Incas listened to the debates of the philosophers; and sometimes, themselves, explained the laws and ordinances*."

* Vega B. i. Ch. xvi. B. iii. Ch. xxi. B. vii. Ch. viii.—xii. Acosta, B. v. Ch. xii. John Ellis, who was with Sir Richard Hawkins, in 1593, describes Cuzco, then, as being without a wall, and as large as Bristol. Lima, which was founded by Pizarro, in 1535, under the name of Ciudad de los Reyes, is described by Ellis, in 1593, as being nearly as big as London within the walls, the houses built of loam, and near a hundred thousand *negroes* in it.——*Purchas, Vol.* v. *p.* 948. Even the *word slave* was not known in the empire of the Incas.—*Vega, Vol.* i. *p.* 346.

Virgins dedicated to the Sun.

In Cuzco, there was a quarter called *Acllahua*, or House of the Stars, near the temple of the Sun, where the convent of St. Dominic now stands.

The virgins were chosen, when under eight years of age, for the beauty of their persons, and the respectability of their birth. Those for the service of *Cuzco* were always of the royal blood; and there were more than fifteen hundred, the number not being limited. Some performed the office of abbesses, others were governesses of the novitiates, and instructed them in divine worship; besides which they taught them to spin, to weave, and to sew: they used for needles, the long thorns found upon a thistle which grows among the rocks*. Others attended to the household affairs.

* So expert were the Indians in mending holes in their garments, that the part could afterwards scarcely be seen, however large. They used half a gourd as a frame for their work.——*Vega, Vol.* i. *p.* 367. Their

Neither men nor women were permitted to enter the great enclosure, where the virgins lived. The emperor was the only exception; but he did not avail himself of his privilege, that no other person might hazard the attempt to break the law. The Coya, or empress, and her daughters, were therefore the only beings who ever entered the *Acllahua*.

Leading to this building was a long gallery, wide enough for two persons to walk abreast, and chambers on the right and left for five hundred virgins, who were in the service of the establishment, but were not required to be of royal blood; and the last door, at the bottom, led into the apartment of the virgins of the Sun. There was a principal door, which was never opened except to receive her majesty, or the virgins of the Sun on their admission.

The finest dresses of the Inca and his Coya, besides those used in the sacrifices to the Sun, were made here by the chief virgins. They al-

woollen cloths were fine, well made, and died of various colours, like those of Flanders.—*p.* 421.

so made the square purses, which the emperors wear, to hold the cuca (coca) leaves; which, when dried, are much esteemed. A person chewing these is so strengthened, that he can go a whole day without food. The tree is about the size of a vine, with few branches, and many leaves, which are as broad as the thumb, half its length, and extremely thin*. So sacred were all those things which were made by the hands of the Virgins of Cuzco, that they could only be given to, or be worn by, the descendants of the Sun.

All the household vessels, even the cauldrons, vases, &c. were made of gold and silver; and they had a garden, in which the trees, plants, flowers, herbs, birds and other animals, were all curiously made, after nature, of those precious metals.

If it happened that a virgin of the Sun broke her sacred vow, the law was, that she should be buried alive†, and that her gallant, his wife,

* Vega, Vol. i. pp. 290, 332—338.—Vol. ii. p. 311.

† This was also the punishment at Rome.

all his relations and domestics, and all the inhabitants of the town where he lived, should be hanged, and the town be razed, its site strewed with salt, and remain for ever a desert, and be accursed.

In other parts of the empire, beauty was a sufficient qualification for the virgins of the temples. From these the Incas made choice of those whom they esteemed the handsomest, to be their mistresses.

In case of adultery, the same rigorous law applied to these, as to the royal virgins of the Sun: but so great a crime has never been known to have been committed; it was too certain, that the laws of the Incas would be executed.

On a report that an Indian had dishonored Atahualpa, by a criminal intercourse with one of his mistresses, that Inca, who was then in prison, declared to Pizarro, that he felt this outrage more keenly than his confinement, or even death itself*.

* Vega, Book iv. Ch. iii. iv.

Some Laws of the Incas.

When a curaca, or other person revolted, or committed any crime which merited death, pardon was never granted.

The property of a criminal was never confiscated, nor did his family suffer in any manner for his faults.

When a judge passes a sentence, according to the ordinances of the Incas, with the approbation of their council, he must see it executed in five days, under pain of death; no appeal being permitted.

Should any case of extraordinary atrocity happen, it must be tried by the judge of the capital town in the province.

Each moon, returns are to be made by each judge to the one who is his immediate superior, and so on, till they reach one of the viceroys of the four divisions of the empire: thus every one will be excited to the faithful discharge of his duty. These returns are sent to

the Inca and his council, in the most correct manner, by means of the *quipos*.

Should disputes arise respecting the boundary of a province, or a kingdom, a royal prince is deputed to decide it with justice; but if the case be a very difficult one, judgment must be suspended till the Inca himself passes that way. —*Vega, Book* ii. *Ch.* xiii.

" The laws of the Incas, derived solely from the light of reason, were so just, that they equalled or surpassed those of Japan, China, or of the Greeks and Romans, who were learned in science and literature. The certainty that the law would be executed, rendered crimes so uncommon, that a year has passed without a capital punishment being inflicted throughout the whole empire."—*Vega, Vol.* i. *p.*165.

The poor who were blind, dumb, maimed, aged, or diseased, were fed and clothed out of the public magazines; and to enable them to forget their sufferings, they were permitted occasionally to be present at public festivities.

Not any of these, nor even children after

five years of age, were permitted to be idle, but were required to be kept in employment suitable to their powers.

The temples and private dwellings were visited by persons appointed to that duty, to see that household arrangements, cleanliness, and the proper instruction of children, were attended to: praises or stripes were awarded accordingly.

By this industry, food, and other necessaries of life, were always found in the greatest abundance. But these laws and customs are gone by, and it may be said, that the natives are again in a barbarous condition.—*Vega, Book* v. *Ch.* xi.

The eighth law required, that the judges, receivers, and accomptants, should meet annually in the capital of each province; and, in the presence of the viceroy and the curaca, arrange the tributes, making deductions for journies and other services performed for the state.

The stores in the magazines were accurately registered; food, clothing, arms, gold, silver,

copper, and jewels, always belonging to the emperor.

By the ninth law, jewels, gold, colours for dying, feathers, and other precious commodities, were to be presented annually to the Inca, by the curacas; and when a certain portion was selected for the royal establishment, the remains were distributed among the donors; who could not make use of such articles, without the permission of his majesty, though their own territories produced them.

Some paid tribute by labour, in the constructing and paving of roads, the building or repairing the temples of the Sun, palaces and magazines. The canals, bridges, and roads, were repaired annually. So numerous was the population, that these tasks were not heavy; and so good were the laws, that they were confirmed by the king of Spain.

The tribute to the Inca was so trifling, that many Indians did not pay more than the value of four reals.

Princes, priests, military officers, governors,

soldiers in service, and all men under twenty-five, or above fifty years of age, were exempt; and all of the female sex.

The labour of the hands, or the duties of office, could never be commuted for tribute, however high the rank of any one: and each individual was confined to his own particular trade or pursuit*; except in cultivating the land, or serving in the army; which were common to all. *Presents* to the Inca were to consist of the productions of the *province of the contributor.*

Gold, silver, and copper, were to be served out to the artisan in those metals; wool and cotton, to the weaver; colours, to the painter, &c. Three months' labour in these things were required by law, but more might be applied, and be deducted from the following year. During this labour, they were supplied with food and clothing, and medicine, by the state,

* This arrangement was not so complete as is here intimated.—*See Acosta in Purchas, Vol.* v. *p.* 935. *Robertson, Vol.* ii. *p.* 323.

as were their families also, who were permitted to assist them. Thus, their annual task, by the help of the whole family, might be executed in a week or two, and they were discharged for that year. This latter arrangement was extremely pleasing to the Indians.—*Vega, Book* v. *Ch.* xv. xvi.

Old people, who were maintained at the public expense, were employed to drive away the birds from the fields that were sown.—*Vol.* ii. *p.* 139.

Extent of the Empire.

When the Spaniards arrived, the empire was bounded on the north by the river Ancasmayu, between Quito and Pasto; on the south by the river Mauli, which runs to about lat. 40°; on the east by a chain of mountains, covered with snow, which reaches from Santa Martha to the Straits of Magellan; and on the west by the sea. The breadth is from seventy to a hundred and twenty leagues; its length one thou-

sand three hundred leagues*.—*Vega, Book* i. *Ch.* viii.

Duration of the Empire of the Incas.

No two authors agree on this point: Garcillasso de la Vega, and others, are never certain as to the duration of the reigns of the monarchs; and Vega seems always inclined to make them appear as *long* as glorious: his conjecture is four hundred years, but he does not mention to what period he calculates.—See *Vega, B.* ii. *Ch.* i.

The compiler of the article "Peru," in Rees's

* The length, allowing forty degrees, makes only eight hundred geographical leagues; therefore, Vega must be supposed to make his estimates by the travelling roads. Acosta says, the empire was one thousand two hundred leagues in length.—*Purchas, Vol.* v. p. 933. Robertson, Vol. ii. p. 163, says, the sea-coast of the empire extended above one thousand five hundred miles; but the limit of the empire in Chili, is not exactly described.

Cyclopædia, calculating the duration of each reign at twenty years, makes it three hundred years for fifteen Incas; but as Urco, who is named as reigning eleven days during the civil war, is included; and as Huasca and Atahualpa, who contested the supreme power, are reckoned as two reigns, the duration according to that computation was two hundred and sixty years only.

" It is hardly necessary to observe, that the Peruvian chronology is not only obscure, but repugnant to conclusions deduced from the most accurate and extensive observations, concerning the time that elapses during each reign in any given succession of princes. The medium has been found not to exceed twenty years. According to Acosta and Garcillasso de la Vega, Huayna Capac, who died about the year 1527, was the twelfth Inca. The duration of the Peruvian monarchy ought not to have been reckoned above two hundred and forty years; but they affirm that it had subsisted four hundred years. By this account, each reign is extended at a medium to thirty-

three years instead of twenty, which is the number ascertained by Sir Isaac Newton's observations; but so imperfect were the Peruvian traditions, that though the total is boldly marked, the number of years in each reign is unknown*."

If we adopt Sir Isaac Newton's opinion, as the most probable calculation, it agrees very exactly with the Chinese history, which dates the invasion of Japan in 1283. The Japanese annals agree with those of China. From that year to the death of Atahualpa, in 1533, is two hundred and fifty years; which, as far as the chronology is of importance to confirm the identity of the Mongols and the Incas, is very remarkably satisfactory.

* Robertson, Vol. ii. note lx.

CHAPTER III.

Identity of the Mongols and Incas of Peru. ——Mango Capac.——Persons and Dress. Insignia of the Sun & Lion.——Religion: Pacha Camac.——Solemn Festival of the Sun.——Hunting Circles.——Army and Arms.——Agriculture.——Architecture.

Mango Capac.

IN the present investigation, the name of the mysterious descendant of the Sun and Moon, who became the first Inca, is of considerable importance. By Sir William Temple the name is always spelt *Mango**. It is thus spelt by Ulloa, Vol. ii. p. 105: and by Acosta, in Purchas, Vol. v. p. 931. Robertson and many other

* See his Works, Vol. iii. p. 337.

historians spell this name *Manco*. Garcillasso de la Vega says, that it is a word for which there is not any meaning in the language of *Peru;* this is remarkable, as the names of the Incas had a signification* in the Peruvian tongue†.

* Vega, Vol. i. p. 70, 97.

† Mango is a Mongol name. Mango was grandson of Genghis Khan, and brother of Kublai: and his name is thus spelt by Du Halde, Vol. ii. p. 251; by Maundevile, p. 275. Mango was Grand Khan till 1257, when he was killed at the siege of Ho-cheu in China, (*Sir W. Jones, Vol.* i. *p.* 101. *Marco Polo, note* 381. *De la Croix, p.* 399), and was succeeded by his brother Kublai. He conquered and ravaged Thibet.—*M. Polo, p.* 412, and *Purchas, Vol.* iii. *pp.* 49, 78.

His name is spelt *Mangu* by Polo, p. 172. *Mangou* by De la Croix. Marco Polo, p. 200, writes *Mongu*. These are the *Mongol* modes of spelling.

The Chinese pronounce the *g* hard; for Bengal, they write Pen-ko-la.—*Modern Univ. Hist. Vol.* ii. *p.* 387. The Peruvians have not the letter *g* in their tongue.—*Vega, Vol.* ii. *p.* 164. These are sufficient reasons for Vega and others writing *Manco*. The Japanese annals relate that, " the Tartar General *Mooka* appeared on the coast of Japan, with four thousand ships, and two hundred and forty thousand men."—*Kæmpfer, p.* 187. We find the name spelt *Mongko*, in a note in Du Halde, ii. 251. The Grand

This child of the Sun was at first called Mango Inca (by many spelt Ingua); the latter word

Khan Kublai, had twenty-five sons by his concubines, all of whom were placed in the rank of nobles, and were continually employed in the military profession. —*Polo, p.* 286. Thus it appears highly probable that the first Inca of Peru was a son of the emperor Kublai. It is not likely that the sons by the concubines, being destined to a military life, would be educated in the same manner as the legitimate sons, who were appointed viceroys and sovereigns in the vast empire of the Grand Khan. Kublai was the son of Tuli, who was the son of Genghis: Tuli was born of Purta Cougine, the favorite wife of Genghis; she was the daughter of the Khan of Congorat, which territory is in lat. 51° and some degrees west of Lake Baikal. Marco Polo, p. 281, describes Kublai, "of the middle stature, his limbs well formed, and his whole figure of a just proportion. His complexion is fair, and occasionally suffused with red, like the bright tint of the rose, which adds much grace to his countenance; his eyes are black and handsome, his nose well shaped and prominent. Kublai had four or five hundred of the handsomest young women sent every two years, from the province of Ungut, distinguished for beauty of features, and fairness of complexion. From these the Grand Khan selected the handsomest to be his concubines. Ungut is the country of the Ighurs." The reader is referred to the portrait of Mango Capac in this volume, that he may compare it with this descrip-

means prince or emperor, but was used also to designate any one of the royal blood. *Capac* was a title which Mango received from his subjects, and which is described as meaning *splendid, rich in virtue;* being equivalent to *august**.

The legitimate wife of the Inca, who was his sister†, was called *Coya;* which means queen or empress; she was also named *Mamanchik,* as the mother of her relations and subjects‡.—*Vega,* i. 104.

tion of Kublai. There is certainly nothing in it to weaken the conjecture that the Inca was a son of Kublai: and Mango was the name of Kublai's brother.

* Vega, Book i. Ch. xxvi. Vol. ii. 184.

† In the Great Khan's country, they take to wife their sisters on the father's side, but not of the same mother.—*Maundevile, p.* 297.

‡ In Purchas, Vol. iii. p. 797, 798, we read, "Leaving the Altine king, in five weeks we arrived in the country of Sheremogula, where reigneth a *Queen called Manchika,* who gave us provisions and post. In four days' travelling we reached the dominion of Catay, called Crim. We went ten days along the great wall of stone, fifteen fathoms high, and saw pretty towns and villages, belonging to Queen *Manchika,* and arrived at the Gate.—p. 799. The Duchess Manchika

Persons and Dress.

THE Indians of South America have no beard, and the greatest alteration on arriving at maturity, is only a few straggling hairs on their chin*.

The giants who landed at Cape St. Helen's had no beards; some of them were quite naked, others, (Vega, Vol. ii. 392), were covered with the *skins of wild beasts*†.

* * * *

and her son command all the cities of Mugalla, extending to Catay. We did not see the king of Catay but brought a letter to Tobolsk." This letter is dated, A. D. 1619. The governors of Tobolsk, Ivan Kourakin, and Ivan Koboulitin, describe to his majesty the Great Duke and Emperor, Michael Fedorovich, the travels of two Cossacs, and the arrival of ambassadors from North China, and the king of Altine. They mention that no one at Tobolsk could read the Chinese letter.—Thus the names of Mango and his wife are so like those in Mongolia, that we may fairly presume them to be the same; and the law regarding sisters completes this identification.

* Ulloa, Vol. i. p. 223. Robertson, Vol. i. p. 290.

† It is well known, that the Mongol nations have

To distinguish the royal person, Mango adopted the following dress.—

1. To cut the hair short, especially over the face, contrary to the Indian mode of wearing the hair.

2. To wear a kind of cover, ornamented with jewels, in their ears; which were pierced for that purpose, and

3. A wreath called *Llatu*, woven, and of various colours, which went four or five times round about their heads, and had the appearance of a garland; in front of which, was a flesh-coloured tuft or tassel. The tuft of the hereditary prince to be *yellow*. The succeeding Incas permitted those who were of the

very little beard.—*Rees' Cyc.* "*Mongols.*" The Koreiki have no beards, only a few loose hairs scattered about the chin.—*Strahlenberg, p.* 458. It is observed in America, that the Indians *in general* have little beard: which supports the conjectures so often made, of their being descendants from eastern Asia, probably from very early times. The *superior* classes of Mongols, by intermarriages with Persians and others, must not be confounded with the common people, as to beards.

royal blood, and some of the great lords, to wear this tuft; but it was never to be of the form or *colour* of that of the emperor*.

" The two plumes which the Incas wore, were ends of the wings of the bird called *Coraquenque,* about the size of a falcon. The wings are spotted black and white: the plumes must be a pair, that is, a right and left wing.— Those birds are found in the desert of Villcanuta, thirty leagues from Cuzco, at the foot of the great snowy mountain, in a small marsh. It is said, that there are only two of these birds ever seen at a time, and that they are *always the same;* they are therefore revered as an emblem of Mango Capac and his wife, sent from heaven; and no other person than the Incas can wear them. But I am assured†, (*Vega,*

* See Gentleman's Mag. for Dec. 1751. Vega, Book i. Ch. xxii.

† The artifice of the Incas, and the simplicity of Garcillasso, are equally obvious. The bird venerated by the Moguls, (for saving Genghis Khan's life), is the *owl,* as will appear in Chapter VIII. to which the reader is referred.

Book vi. *Chap.* xxviii.), that there are many others of the same kind*."

The Sun and Lion.

In the portrait of the first Inca, Mango Capac, there is a representation of the Sun; and upon the shoulder of the armour of all of them, the head is obviously that of a lion.

" You then enter the *Lion's* gate, for those animals were kept there to be tamed before they were presented to the Incas. The streets which led to the temple of the Sun, and to the

* With regard to the head-dress, it is sufficient to refer the reader to the portraits of the Incas; and those of Tamerlane and Jehanghir, in Plate IV. who wear such feathers, and are both descended from Genghis Khan. The similarity is striking, if allowance be made for the difficulty the Incas would experience in procuring suitable muslin for the turban. The Tartars, when they conquered China, made regulations regarding the cutting of the hair.—*Grosier, Vol.* ii. *p.* 294. And, to strengthen the probability of Mango being one of Kublai's sons, *yellow* was Kublai's imperial colour, though it has not always been so in China.—*See note* 610 *in Marsden's Marco Polo.*

residence of the virgins, were all held sacred. That part at which you went out, was called *Pamapchupan,* or the lion's tail, to show that, like the city, (Cuzco), it was sacred to the laws and to religion; and *comparable to the lion in courage and greatness,* with regard to its military strength*.—*Vega, Book* vii. *Ch.* viii.

* It is well known that the Sun has been the chief object of adoration among the Persians, and others; but it is perhaps not so generally known, that it has been the peculiar god of the *Moguls,* from the earliest times.

" Alanza Khan had twin sons, the one called *Tatar,* from whom the Tartars take their name, and the other *Mogul,* or, more properly, *Mung'l;* between whom he divided his dominions.

Mogul, after a long reign, left four sons, the eldest, Cara Khan, made his abode, during the summer, about the mountains of Ar-tag and Car-tag, now called Ulug-tag and Kitzik-tag, between the Tobol and the Ishim, in Siberia.—*See Strahlenberg, p.* 4.

The great Ogus Khan was the son of Cara, by his favorite wife. His countenance *shone like the Sun.* He refused his mother's breast; and she dreamed every night, that he said to her, " Mother, return to the true religion, or I will not receive your breast, though I should die." Whereupon the mother made a vow to worship the true God; and he immediately sucked her breast.—*Abul Ghazi, Vol.* i. *p.* 7–12.

" Genghis Khan claims descent from the Sun and

Religion.

" The Indians, (says Garcillasso the Inca,)

from Ogus, whose nation, from what follows, were probably the Massagetæ of the Greeks.

" When you yourself are overcome with wine, what follies do you not commit. By this poison you have conquered my son; restore him to liberty, and depart unhurt; or I swear by the Sun, the great God of the Massagetæ, that, insatiable as you are of blood, I will give you your fill of it."—*Speech of Tomyris to Cyrus. Herodotus, Clio*, ccxii.

These claims of descent were occasionally renewed. " Those who were most interested in the advancement of Ghinghis Khan, have had the insolence to make him pass for the Son of God; but his mother, more modest, said only that he was the son of the Sun. But not being bold enough to aver that she was personally beloved by that glorious luminary, she pretended to derive this fabulous honor from Buzengir, his ninth predecessor; and his partisans reported, that Buzengir was the son of the Sun. His mother, having been left a widow, lived a retired life; but some time after the death of her husband, Douyan-Byan, she was suspected to be pregnant. The deceased husband's relations forced her to appear before the chief judge of the tribe, for this crime. She boldly defended herself, by declaring that no man had known her; but that one day, lying negligently upon her bed, a light appeared in her dark room, the brightness of which blinded her, and that it penetrated three times into her body; and that if she

not only adored the Sun as a visible God, but

brought not three sons into the world, she would submit to the most cruel torments. The three sons were born, and the princess was esteemed a saint.

Buzengir was married to Alancoua, from whom Genghis Khan was descended in the ninth degree.

The Moguls regard this fable as a sacred truth; and are persuaded that, by this miracle, a prince should one day be born, to avenge God on mankind for the injustice committed by them on earth; and they believed Genghis Khan to be that prince."—*Petis de la Croix, Book* i. *Ch.* i.

Tamerlane's mother was said to have had an intrigue with the god of day.

It is not known when the Moguls adopted the arms of *Sol in Leo.* It is conjectured that the Persians received it either in the seventh century, or when Hulakoo, (Kublai's brother), who died in 1265, destroyed the Seljookian dynasty, who had it on their coins.—*See Sir J. Malcolm*, ii. 563. *Sherefeddin*, ii. 455.

This exact similitude between the Incas and the Moguls, is not in the least degree probable to be the effect of chance, especially as the *puma*, (the cougouar of Buffon), called Lion in America, is a cowardly animal, without the mane, or the majestic size of the king of the brutes of the old world.—*See Robertson, Vol.* i. *p.* 260. And we have seen above that the Incas allude to the courage and power of the lion. Nor could the Incas adopt it from the astronomical effect of Sol in Leo: it would not be applicable to their geographical situation in the *southern* hemisphere; but, in the

their kings the Incas, and the amautas (philoso-

northern, brought all the divine benefit of his presence. We find allusions to the Sun and Lion in the capital of the Moguls.—" We reached Taimingzing, (Olougyourt), in Mongolia, an old ruined city. There are in it two towers, or turrets; the largest was an octagon, very high, the front of which was built with brick. About ten fathoms from the ground, there was, on each of the eight sides, stones placed, on which were carved several histories. Upon some of them are exhibited great personages, or kings, as big as the life, sitting with their feet under them, and attendants at each side of them. Others show us several figures, which seem to represent queens folding their hands together, with their servants on each side; the queens having crowns on their heads, and the others being adorned with *rays* or lustres. Other parts represent warriors in the Chinese manner, and the king, bare-headed, in the middle, with a sceptre in his hand. All the by-standers have hideous diabolical visages. A great many stone statues, as large as life, of men, idols, great stone *lions*, and tortoises of an uncommon largeness, were lying in the city. The proportion of many of the images is so exactly observed, that they are like the performances of European masters.—*Isbrandt's Ides in Harris, Vol.* ii. *p.* 937.

There were Europeans in the service of the Grand Khan. Keyuc, the grandson of Genghis, removed the court from Caracorum to Olougyourt, in 1245: and his father, Octai, successor to Genghis, had generally resided there.—*Petis de la Croix, p.* 388.

" He that is at the head of a hundred thousand men,

phers,) had some idea of our sovereign Lord the Creator, whom they call *Pachacamac**. *Pacha*

has a golden tablet, with an inscription——'By the power and might of the great God, be the name of the Kaan, (Kublai), blessed; and let all such as disobey suffer death.' Under this is engraved the figure of a *lion*, with representations of the *sun and moon*. * * *

"At the celebration of the white feast, a lion is conducted into the presence of his majesty, (Kublai), so tame, that it is taught to lay itself down at his feet."—*Polo, pp.* 278, 330.

To some readers, part of this detail may appear superfluous; but the writer deems this single proof of identity almost conclusive of the common origin of the Moguls and the Incas.

The engraved arms of the Moguls, in Plate iv. is copied from Purchas's map to Sir Thomas Rowe's Travels, *Vol.* i. *p.* 578. And the Persian Seal contains the whole genealogy, from Timur to Jehanghir: the one engraved with the arms, being the name and title of Jehanghir, who was the eighth in descent from Timur.

* There is every probability of the words Pacha and Camac being Mogul or Asiatic words; the mention of the rein-deer and lion in the following, is very worthy of remark. Pacha is said by Vega to mean *world* and *sovereign*.

"An oblation of the blood of the *Lion*, *Rein-deer*, and the human species, produces pleasure which lasts one thousand years." * * *

"By a human sacrifice, attended with the forms laid down, Devi is pleased one thousand years. By

signifies the world, and *Camac* is derived from the verb *camar*, to animate; *cama* is the soul. The Indians regarded Pachacamac as the *sovereign* creator and preserver of all things here below: they adored him in their hearts as the unknown invisible God; they, however, neither

human flesh, *Camac*-hya, Chandica, and Bhairava, who assumes my shape, are pleased one thousand years." * * *

"Let not the learned use the ax, before they have invoked it by holy texts. Let those I now tell you be joined to them, and the ax invoked; and particularly so, where the sacrifice is to be made to the goddesses Durga and *Camac*-hya." * * *

"The victim who is sinful, or impure with ordure and urine, *Camac*-hya will not even hear named."

From the Rudhiradhyaya, or Sanguinary Chapter, translated from the Calica Puran.—*Sir William Jones's, Works, Supplement, Vol.* ii. *p.* 1057. In addition to which; we find in Vega, Vol. ii. p. 65, that Chincha-*Camac* means Creator and Protector of the Chinchas: it therefore appears extremely probable that *Pacha* means, as in Asia, *sovereign*, and that *camac* intimates creator, or *God*. "Father Valverde assured Atahualpa, that Jesus Christ had created the world. I know nothing about that, replied the Inca, the Sun is our god, and the earth is our mother; as for the rest, it was Pachacamac who created this great world from nothing.—*Vega, Vol.* i. *p.* 115.

built temples nor offered sacrifices in his name*; but whenever it was pronounced, or that of the Sun, or of the king, it was always with the most reverential awe."—*Vega, B.* ii. *Ch.* ii.

" Songs in praise of the Sun and the Incas were all composed on the word *Haylli,* which signifies triumph in the Peruvian language; the word Haylli was the burthen of every verse. The air of their songs appeared so agreeable to the master of the choir of the cathedral church at Cuzco, that, in the year 1550, he adopted it on the organ, and composed an anthem in honour of the most holy sacrament of the altar. Eight youths (metiffs, born of Spanish and Indian parents,) my school-fellows, sang the Haylli in the processions, accompanied by the whole musical choir. They

* Genghis Khan was a deist, but permitted others to be of what religion they pleased. " Some of his family were Nestorians, others Mahomedans, Jews or Idolaters; others, like him, were deists; for this sect was more followed in Tartary than any other."—*Petis de la Croix, p.* 80. The Yakutes of the Lena offer sacrifices to an invisible God in Heaven.—*Strahlenberg, p.* 380.

were dressed after the manner of the country, and each carried a plough-share in his hand; this having been the song of the Incas, on the agricultural ceremonies; the Indians were exceedingly delighted at the Spaniards adopting their song* in the worship of our God, (Vega was a Christian), and whom they call Pachacamac."—*Vega, Book* v. *Ch.* ii.

Raymi†, or Solemn Festival of the Sun.

The nobles, governors, the principal and other commanders, all endeavoured to be pre-

* "Ogus, Genghis's ancestor, at one year of age, miraculously pronounced continually the word Allah! Allah! which was the immediate work of God, who was pleased that his name should be glorified by the mouth of this tender infant."—*Abul Ghazi Bahadur, Vol.* i. *p.* 11. It is highly probable that this is the same as the well known *Halle*lujah.

† It is a curious circumstance that *Rama*, the Hindoo god, is one of the children of the Sun.—*Sir W. Jones*, i. 298. "His wife's name is Sita, and it is very remarkable that the Peruvians, whose Incas boasted the same descent, stile their great festival

sent at this, the grandest of the *four* annual feasts, held after the solstice in June*.

The *Inca* attended in person, as the high priest and eldest son of the luminary their God. (They touch not their idols without *white* linen. ——*Purchas, Vol.* v. *p.* 944†). The governors were in magnificent dresses of the most fantastic inventions; some were dressed in the skin of a lion, the head of which served them as a

Ramasitoa. The Egyptian women, said the Bishop of Landaff, made sacred cakes of flour, which they offered to the queen of heaven at their principal solar festivals, called Raymi and Citua. The Peruvian women did the same. It is also a Hindoo custom, still existing."—*Rees's Cyc.* " *Rama.*"

* This was natural in the *northern* hemisphere. The Incas continue the custom in the *south*, when their god is at his greatest declination.

† The Great Khan maketh solemn feasts, principally *four* times in the year; at his birth, his presentation in the temple, when their idol is enthroned in their temple; and the fourth is when their idol beginneth to speak, or work miracles."—*Sir John Maundevile, p.* 278. " At the *white* feast, at the beginning of the year, the *Grand Khan,* and all his subjects clothe themselves in *white* garments."—*Marco Polo, p.* 328.

helmet, to shew that they imitated that generous animal, *from whom, they said, they descended* *. Others were decorated with stripes of shining gold on their robes and caps.

Some were dressed as angels, with wings of the condor, which extend fifteen feet.

Those called *Yuncas* wore horrible masks, with ragged skins on their hands, and, to the dissonant noise of drums and fifes, threw themselves into ridiculous postures, like maniacs†.

* "At the white feast, a tame lion is taught to lay itself down at the emperor Kublai's feet."—*Marco Polo, p. 330.* The magnanimous brute of the old world was not found in America. "The puma and Jaguar, the fiercest beasts of prey in America, which Europeans have inaccurately denominated *lions* and tygers, possess not the undaunted courage of the former, nor the ravenous cruelty of the latter. They are inactive and timid, and often turn their backs on the least appearance of resistance."—*Robertson, Vol. i. p. 260.* The puma, or cougouar, resembles the Carical, or Persian lynx, more than any other animal, it measures about five feet from the nose to the tail. It is not probable that the Incas would boast of being descended from such an ancestor; and this is a strong proof of their Asiatic origin.

† These Yuncas bear a resemblance to the Shamans

Those of each nation appeared in their characteristic ornaments, and warlike arms. No fire was permitted for three days previous to the feast, and for that time no nourishment was allowed but raw maize and water. The night before the feast, the royal priests prepared the sheep and lambs, with other provisions and drink, for the sacrifice, according to

of Siberia. "Most of the ancient natives of Siberia have conjurers, whom they call Shamans, who pretend to correspond with the devil. We saw a famous woman of this character. First, she brought the *shaytan*, a piece of wood cut somewhat resembling the human head, adorned with silk and woollen rags, and a small drum, with brass rings, also hung round with rags; she now began a dismal tune, beating time with a drum; her answers to our questions were as ambiguous as they could have been from any oracle. * * * Near the Baikal Sea, we saw a shaman distort his body into so many different postures, till he wrought himself up to such a degree of fury, that he foamed at the mouth; his eyes looked red and staring; he fell a dancing like one distracted, and trod out the fire with his bare feet."——*Bell of Antermony, pp.* 152, 192. These Shamans have certainly a resemblance to the Yuncas. This is worthy of notice, as they exist in the very place where Genghis Khan was born.—*See Wars and Sports, p.* 15.

the number present, for all were to partake; and the virgins of the Sun prepared loaves of bread, the size of an apple, of the purest flour, for the whole multitude: bread was not eaten on any other occasion, except the festival of Citua. When every thing was ready, the Inca, and all of the royal blood, proceeded to the great place in Cuzco, called Haucaypata, and watched, barefoot, for the rising of the Sun. At his first appearance, they fell on their knees and extended their arms forward, making a salutation with their lips; with pious zeal acknowledging the great luminary as their parent and their god*. The curacas were

* The Inca Tupac Yupanqui XI. said, "Many believe that the Sun is a living body, and that he creates whatever exists. If this were the truth, he would not confine himself to the same eternal path. We must consider him to be like an arrow, which performs the duty intended by the archer who shot it off."—*Vega, Vol.* ii. *p.* 293. We may imagine the veneration that an Inca, who had not the understanding of Tupac Yupanqui, would have for their deity, at his rising on this occasion, and darting his light upon an immense polished representation of himself, made of thick gold, with a face and rays so large as to cover the end of the

next behind the Incas, and performed the same ceremonies. Then the king, alone, rose up

temple. None but of the royal race was permitted to pronounce his name.

Milton's famous lines may, by a little change, be adapted to this subject:—

> O thou! that, with surpassing glory crown'd,
> Who, from thy sole dominion, art the god
> Of this new world; at whose sight all the stars
> Hide their diminish'd heads; thou good supreme!
> Humbly rev'rent, I add thy sacred name,
> O Sun! in adoration of thy beams;
> Father of light and life, from whom we spring!

If Tupac Yupanqui could have known the size of the earth, (two hundred and sixty-five billions, four hundred and four millions, five hundred and ninety-eight thousand, and eighty cubic miles), and that Jupiter is above a thousand times larger; that the Sun is nearly stationary, and nine hundred times larger than Jupiter, and spins upon its axis at the rate of one hundred thousand miles in twenty-four hours; and that the planets, their satellites, and unknown hundreds of comets, revolve, in various periods, round the Sun, in immense orbits and ellipses, some of which are immeasurable; and every one of them (it is presumed) spinning also upon its axis; and moreover, that, if the solar system altogether were to evaporate, it would not be missed by an eye that could comprise all the heavenly bodies,

and took in his hands two golden vases filled with their ordinary drink. That in the right was a libation to the Sun, the other for the Incas; and the curacas were supplied with drink, prepared by the virgins. Small images, in gold, of sheep, wild animals and birds*, were presented to the Sun.

The priests then advanced with numerous lambs, and barren spotted ewes. Then a *sacred black lamb*† was offered; from which, on im-

what would have been his veneration, both for the arrow and the archer! Quipos would never have led to this knowledge: human ideas cannot adequately conceive it; and the author of the "Night Thoughts" has well said, "the undevout astronomer is mad." All astronomers would have been deemed insane by the Inca, if he had been told that the same archer has shot off an infinitely greater number of *such* arrows, than darkened the air in the terrible struggle between the mighty Genghis and the king of Tangut, in which more than four hundred thousand men fell.

* These were probably quails, the Mexicans having presented quails to the Sun, and the Mongols treating that bird with exemption, when a supply of game was required.

† Vega uses the word *lamb*, but there were no sheep of the domestic kind in America. "The mouf-

portant occasions, the *heart** and lungs were plucked out: by the state of those organs, the priests judged if the omen were favorable or not. When the presages were not favorable, they sacrificed a barren sheep to avert wars,

flon, which is found in the blue mountains, is perhaps the argali of Siberia, and came over the ice."—*Cuvier, p.* xliii. "When the festival-days of their idols draw near, the *baksis* go to the palace of the Grand Khan Kublai, and thus address him: "Sire, be it known to your majesty, that if the honors of a holocaust be not paid to our deities, they will, in their anger, afflict us with bad seasons, with blight to our grain, pestilence to our cattle, and with other plagues. On this account we supplicate your majesty to grant us a certain number of sheep with *black* heads, in order that we may be enabled to perform the customary rites with due solemnity."—*Marco Polo, p.* 253. It is probable that the Incas, in their sacrifices, substituted the vicunna, or the paco. "Sheep were not introduced into Peru, till 1556, at which time they were sold for sixty-six ducats each. Before the end of the sixteenth century, they were so much multiplied, generally producing two lambs, that wool was to be had at three or four reals the aroba of twenty-five pounds."—*Vega, Vol.* ii. 430.

* By Genghis's law XI. (*Petis de la Croix, p.* 83), it was forbidden to cut the throats of the beasts a man should kill; he must tie the legs, rip up the belly, put in his hand and pluck out the heart."

sterility of the land, and the death of their cattle*."

Hunting Circle.

The general huntings formed a part of the grandeur of the Incas. "It was forbidden, throughout the empire, to kill any kind of game, except partridges, pigeons, doves, and other birds for the tables of the king, and the governors of provinces; and even this quantity was limited by law. These commands of the Incas were never infringed with impunity.

At a certain time of the year twenty or thirty thousand Indians inclosed about twenty-five leagues of country, partly bounded by rivers and mountains. The hunters made such a hallooing and noise, that the animals were alarmed, and were soon completely closed in, so that not one could escape; and the beasts were taken almost without resistance. Thus, lions, bears, foxes, lynxes, of two or three kinds,

* Vega, Book vi. Ch. xx. xxi. xxii.

and all such beasts of *prey*, were extirpated. Sometimes, as many as forty thousand wild animals, such as roebucks, fallow-deer, chamois, guanacos, and vicunnas, were caught; but the old ones only were killed. All the best males and females were liberated. The guanacos, and animals which bore wool, were shorn and turned loose. An exact account of the beasts killed or liberated was registered by means of the *quipos*. The finest wool of the vicunnas, was kept for the royal family: the flesh of the animals was divided in common. In order to preserve the game, the general hunt was permitted only once in four years, in each province.

It was the maxim of the Incas to derive advantage from wild as well as from tame beasts, since Pachacamac had created both for the use of man. The viceroys of provinces observed the same laws and regulations for the huntings*." —*Vega, Book* vi. *Ch.* vi.

* "By the tenth law of Genghis Khan, no one, from March to October, is permitted to take stags, deer, roebucks, wild asses, hares, and some certain birds; to

Army and Arms.

In the war department of the Incas, each officer was subordinate to another; the troops were registered by tens, and commanded by

the end that the court and soldiers should find sufficient game during the winter, in the huntings they were obliged to make." Genghis, being at Termed, ordered a grand hunt. The master huntsman of the empire directed what circumference of ground they must encompass, and the officers of the army were ordered to follow the huntsmen, at the head of their troops. They were ranged at the place of rendezvous in the manner of a thick hedge, sometimes doubling the ranks about the circle, which is by the Moguls called *nerke*. It was as much as a man's life was worth, to let a beast escape out of the immense ring, which inclosed a great number of woods and groves, and all the beasts that lived in them. The master huntsman received orders from the Grand Khan, and carried them to the hunting officers, observing particularly where the emperor's head quarters were. The commanders gave directions to the captains; and at once the general march began, at the sound of kettle drums, trumpets, and horns. The soldiers marched close together towards a centre, driving the beasts before them. They were armed as in warfare, with helmets of iron, crosslets of leather, wicker bucklers, scimitars, bows and

decurions. There were companies of ten, fifty, one hundred, five hundred, a thousand, and

arrows, files, hatchets, clubs, cords, thread and packing needles. It was forbidden them to use their arms against the animals, whatever violence was shown by them, under pain of severe punishment. They were only permitted to shout and make a noise, to confine them within the circle; for his majesty so ordained. Thus they marched for some weeks, but coming to a river they drove the beasts into it, and they swam across. The soldiers seated themselves on leather bundles, tied to the tails of horses, which were guided over by a man who swam before them. When the circle lessened, the beasts began to rush in all directions, the holes and burrows were filled with them, but spades, mattocks, and ferrets obliged them to come out. As the circle diminished, the animals were obliged to mix, and some became furious and toiled the soldiers, who were obliged to keep up a shouting and noise of instruments. It was found very difficult to drive the beasts from the mountains and forests. Couriers from all quarters carried intelligence to the emperor, who was vigilant that the princes and huntsmen strictly followed his commands. Now the strong wild beasts leaped upon the weakest and tore them in pieces; but their fury did not last long, for being driven into a compass where they could all be seen, the drums, timbrels, and other instruments were sounded; which, with the shouts of the army, so affrighted them, that they lost all their fierceness; the lions and

the first army was composed of ten thousand.

tigers grew gentle, the bears and wild boars, like the most timorous beasts, seemed cast down and amazed.

This diminished space is called a *Gerke*. Now, the Grand Khan, holding in one hand his naked sword, in the other his bow, a quiver of arrows hanging on his shoulder, attended by some of his sons, and all his general officers, entered the circle to the sound of trumpets. He himself began the slaughter, striking the fiercest beasts; some of which became furious, and endeavoured to defend their lives. At last, he retreated to an eminence, and seated himself upon a throne, which was prepared for him. From thence he observed the agility and strength of his children, and the officers who attacked the noble game. No one avoided the dangers, well knowing that the emperor, by their conduct, would judge of their merit. After this, all the young soldiers entered and made a great slaughter. Then his majesty's grandsons, followed by young lords of the same age, presented themselves before the throne, and made a speech, to desire that the emperor would give the beasts that remained their lives and liberty; which was granted, and all that had escaped the scimitars and arrows fled to the forests and dens. The Grand Khan praised the valour of his troops, and sent them back to their quarters. Thus the hunting at Termed ended, which lasted four months, and would have continued much longer, had not the spring drawn near, and it became requisite to

The arms were pikes, halberds, clubs, battle-axes (of copper, silver, or gold), bows and arrows*, spears, javelins, slings, bucklers, and swords called *mucana.*

For music, they had drums, trumpets, flutes, fifes, hautbois, horns, and *atabals* (timbrels?)†.

pass over the Oxus, the Sultan Gelaleddin having got together an army in Bactriana."—*Petis de la Croix, pp.* 82, 260. *The Mexican huntings were also of the same kind.*—See Clavigero, *Vol.* i. 382.

* " Some tribes in South America use a hollow reed nine feet long, and one inch thick, called a *Sarbacane.* In it they lodge a small *poisoned* arrow, with cotton wool wound about its great end, to confine the air, so that they blow it with astonishing rapidity, and a sure aim, to the distance of a hundred paces. The Sarbacane is much used by the *East Indians.*"—*Robertson, Vol.* i. *note* lxxix. *It was in use with the Mexicans.*—Clavigero, Vol. i. 381.

† Genghis Khan by Law VI. made a standing order that the troops should be divided into tens, hundreds, thousands, and ten thousands.—*Petis de la Croix, p.* 81. In Genghis's life by de la Croix, we find that the Moguls made use of iron helmets, bucklers of wicker, scimitars, bows and arrows, hatchets, clubs, (*p.* 264), swords, (*p.* 19), iron maces, spears, (*Marco Polo, p.* 210), lances, nets to catch men, demi-sabres, and half pikes.—*Wars and Sports,* 220, 221, 222. *The arms and nets of the Mexicans were similar.*—Clavi-

—*See Count Carli, Vol.* i. *p.* 23. *Vega, Vol.* i. *pp.* 176, 422, 430, 466.

Agriculture.

In the city of Cuzco, near the hill where the citadel stands, there is a portion of land, called *colcampata,* which none are permitted to cultivate, except those of royal blood. The Incas and the Pallas solemnized that day with great rejoicings, especially when they turned up the earth (with a kind of mattock). On this occasion the Incas were dressed in their richest jewels, and sang an anthem at the ceremony, so much were they inspired*.—*Robertson, Vol.* ii. *p.* 315. *Vega, Book* v. *Chap.* ii.

gero, Vol. i. 367. The Mongols used drums, trumpets, fifes, brass timbrels.—*Petis de la Croix, p.* 160. Thus the armies, arms, and music are as nearly alike as possible.

* A great festival is solemnized every year, in all the cities of China, on the day that the Sun enters the fifteenth degree of Aquarius. The emperor, according to the custom of the ancient founders of the Chinese

Architecture.

" Ruins of sacred or royal buildings are found in every province of the Peruvian empire. The temple of *Pachacamac*, together with a palace of the Inca, and a fortress, were so connected together, as to form one great structure, above half a league in circuit. The walls did not rise above twelve feet from the ground. The bricks or stones were joined with such nicety, that the seams can hardly be discerned. There was not a single window, and therefore the apartments must have been dark, or illuminated by some other means.

Acosta describes stones, employed by the Peruvians, thirty feet long, eighteen broad, and six thick; and yet, he adds, that, in the fortress of Cuzco, there were stones considerably larger. In their buildings, no one stone resembles another in dimensions or form; but,

monarchy, goes himself in a solemn manner to plough a few ridges of land. Twelve illustrious persons attend and plough after him.—*Du Halde, Vol.* i. *p.* 275.

by persevering industry, they are all joined with the minutest nicety. These are stupendous efforts of a people unacquainted with the use of iron.

The Peruvians made no progress in carpentry: they could not mortise two beams together; nor could they form a centre; and, as they were totally unacquainted with the use of arches, the Spanish authors could not conceive how they were able to frame a roof for those ample structures which they raised."—*Robertson, Vol.* ii. *p.* 317, *and note* lxiii.

In the time of Calla Cunchuy, an effort was made, which surpasses human belief: it was the removing the monstrous rock, called the *wearied stone*, which was brought from the mountain. About twenty thousand Indians dragged it along with cables. In letting it down a hill, they could not keep their hold, and it fell and crushed three or four thousand men. After this, it was dragged by main force to the place where it now is seen: but the civil war of Atahualpa, and the conquest, put an

end to every thing without distinction. The Indians say, that this stone wept blood at not reaching its destined position in the fortress of Cuzco.—*Vega, Vol.* ii. *p.* 255.

The walls of the palace of the Incas of *Quito,* named Callo, show the dignity and magnificence of the princes. You enter through a passage five or six toises long, into a court, on three sides of which is a spacious saloon, each consisting of several compartments. Behind that which faces the entrance are several small offices. This palace is entirely of stone, almost black, and as hard as flint, well cut, and joined so close that the point of a knife cannot be put between them; but no cement is perceivable.—*Ulloa, Vol.* i. *p.* 371.

On a mountain north of Cuzco, is the famous fort, or wall of free-stone, some of such prodigious dimensions, that human reason is astonished how they could be brought thither, and fitted so neatly, that the joinings are not seen without narrow inspection. The design appears to have been to inclose the whole

mountain as a defence: it was built by the first Inca, Mango*.—*Ulloa, Vol.* ii. *p.* 105.

" It is probable that the edifices which I have heard called, at Quito, Peru, and as far as the banks of the river Amazons, by the name of *Inga-Pilca,* or buildings of the Inca, do not date farther back than the thirteenth century.

Those of Vinaque and Tiahuanaco were constructed at a remoter period, as were the walls of unbaked brick, which owe their origin to the ancient inhabitants of Quito, the *Puruays,* governed by the *conchocando,* or king of Lican, and by *guastays,* or tributary princes." —*Humboldt, Vol.* ii. *p.* 8. *Vol.* i. *p.* 243.

" The ruins of the ancient city of *Chuluca-*

* It was usual to inclose cities and countries in Asia. When Genghis besieged Samarcand and Bochara, they were each surrounded by twelve leagues of wall. —*Petis de la Croix, pp.* 209, 220. The city of Toncat, and its beautiful and highly cultivated environs, were defended by a wall which reached from Mount Shah-baleg to the end of the valley of Alshash, above twenty leagues.—*Abulfeda's Description of Maverulnere, p.* 51.

nas are very remarkable, on account of the regularity of the streets and buildings. These ruins are on the ridge of the Cordilleras, at the height of one thousand four hundred toises.—*Humboldt, Vol.* ii. *p.* 198.

" The ancient Peruvians constructed bridges of wood, supported by piers of stone; though they most commonly satisfied themselves with bridges of ropes. That of Penipe is a hundred and twenty feet long, and seven or eight broad, but there are bridges of more considerable dimensions. These structures remind us of the chain bridges of Boutan: Mr. Turner describes one, a hundred and forty feet in length, which may be passed on horseback*." ——*Humboldt, Vol.* ii. *pp.* 73, 75.

* With regard to the stupendous stile of architecture, described in the foregoing extracts, the Incas had the ruins of Tiahuanaco before them, added to their knowledge of Asiatic works. The similarity, with regard to the nice joining of the stones, to the great wall of China, is striking. " The architect, under pain of death, was obliged to join the stones so well, with mortar, that not a nail could be driven between." *Du Halde, Vol.* i. *p.* 172.

The houses in Corea have but one story, they are

ill built; in the country of earth, and in the towns commonly of brick. Their cities are generally built and walled in the Chinese manner: but the great wall raised by the *Coreans*, as a defence against the *Tartars*, is much inferior to that of China.—*Du Halde, Vol.* ii. *p.* 376. Thus there appears not to be any solid buildings in Peru, older than the period of the arrival of the Incas, with the exception of the ruins before mentioned by Humboldt: and from what other country than China, Tartary and Tangut, could the Incas have brought knowledge with them, which enabled them instantly to construct such stupendous works? When the expedition sailed from Kinsay, the immense canal, nine hundred miles in length, was in preparation by the emperor Kublai. As we find that quipos are an ancient Chinese mode of counting, and were known in Peru several ages before the arrival of the Incas, the probability is, that the ruins of Tiahuanaco and Vinaque, are remains of some buildings of Tartars, Japanese, or Chinese, who had been blown across the Pacific in remoter times.

CHAPTER IV.

Identity continued.——Presents to the Incas.——Royal Palaces.——Post-stations and Telegraph.——Travelling Chair of the Inca.——Royal Borla.——Engraved Rocks.——Raw Food, Maize, and Manure.——Gold and Silver Sheep, Fountain, Statues.——Inns or Hotels.——Comedies and Tragedies.——Eclipses.——Wives of Nobles.——Number Nine.——A Marble Cross.

Presents.

THE Incas possessed a prodigious quantity of gold, silver and precious stones. These things were not required in *tribute;* nor were they used in buying and selling. They were prized as the means of embellishing, with their

beautiful brilliancy, the palaces of the kings, the temples of the Sun, and the houses for the religious*. The Incas had discovered mines of quicksilver; but, considering them as useless, forbade them to be worked.

Whenever the Indians presented gold, silver, or other valuables, to their Inca, it was in order to follow the custom, observed by them to this day; which is, never to visit a superior without presenting him with something, were it only with a basket of fresh or dried fruit†. The curacas and great persons visited the Incas at the principal feasts in the year, the most remarkable of which was that of the Sun, called

* Gold and silver were not used for buying and selling in the Grand Khan Kublai's empire, the currency was of paper.—*Polo, p.* 354. The hall of the Grand Khan has twenty-four pillars of gold• silver they do not esteem, except for pillars and pavements.—*Sir J. Maundevile, Ch.* xx.

† The custom is such that no one shall come before the Grand Khan, but he shall present him with some manner of thing, after the old law. " *Nemo accedat in conspectu meo vacuus.* The religious men present fruit.—*Maundevile, p.* 295. *The same was the custom with the Mexicans.*—Clavigero, Vol. i. p. 352.

Raymi, on the gaining of victories, and on the naming and first cutting of the hair of the hereditary prince. On all such occasions, and many others, the governors never failed to bring and *present* to their kings, all the gold, silver, and jewels, which they had gathered from their vassals.—*Garcillasso de la Vega, Book* v. *Ch.* vii.

The governors presented to the Inca the best kinds of wood for building houses, and the ablest artists and workmen, such as painters, goldsmiths, carpenters, and masons, some of whom were excellent*.

The Indians made presents to their Inca of lions, tigers, bears, apes, ostriches, condors, lynxes, guanacos, snakes more than thirty feet long, and terrible caymans, (which are of equal length), monstrous toads, in a word, every thing that was either beautiful, prodigious, or savage, to show their attachment to their sovereign.—*Vega, Book* v. *Ch.* vii.

* This custom, of presenting to the Grand Khan every kind of valuable commodity, may be seen at full length in Marco Polo, Chapter xii. and in Maundevile, Chapter xx.

Many quadrupeds, birds, &c. were bred in the provinces: at court, a great number were always kept; and the Indians were pleased to see their presents in the palace*.

Lions, tigers, serpents, and toads, were made use of for the punishment of criminals†.

" At the time when I left Cuzco, the places where the serpents, lions (puma), tigers (jaguar), and other animals had been kept, were still shown: one was near the citadel, and the other behind the convent of St. Dominic.—— *Vega, Book* v. *Ch.* x.

* No monarch was ever fonder of collecting every rare animal in his parks, or of breeding them for sport, than Kublai; and the most direct mode to secure his favor, was by sending him, from all parts of his empire, rare beasts and birds.—*See Maundevile, Ch.* xxii. *Marco Polo, Ch.* lvi. *&c. Wars and Sports, Ch.* ii. *The Mexicans had the same collections of animals.*—See Ch. vii.

† The Mogul emperors of Hindoostan caused criminals to be put to death by elephants, lions, &c.—The same was the custom in Pegu, which belonged to Kublai.—*Wars and Sports, Ch.* viii. *p.* 269.

Royal Palaces.

The insides of the royal palaces of the Incas were plated with gold, and embellished with figures of men, women, birds, fish, lions, tigers, &c. In one of the chambers there were statues of giants in gold, but not solid. They made artificial herbs and plants, which appeared like nature; among the branches of which were seen lizards, butterflies, mice, and snakes, mounting and descending. The seat of the Inca, called *tiana,* was of massive gold, without elbows or back: it was placed upon a square golden table.

All the vessels for the service of the palace, and even those used for the purposes of cookery, were of silver or gold. Wherever the Incas had a palace it was completely furnished in the same manner. The gardens were filled with the most beautiful flowers, trees, and odoriferous plants. Not content with these delights, the same things were imitated in gold and sil-

ver, in a most perfect manner. In the same style was represented a field of maize, the stalks and blossoms were made of silver, with bearded spikes of gold, ingeniously soldered on the ears. Birds were upon the trees, some as if in the act of singing, and others with their wings extended as if flying, all in the most natural manner possible. The baths had golden and silver stoves; and the pipes, for the conveyance of the water, were of the same precious metals*.—*Count Carli, Vol.* i. *p.* 277, *and Vega,*

* The ceilings, pillars, and pavements of the Grand Khan's palace are of silver and gold, (p. 288). In the midst of the palace is the mountoir of the emperor, all of gold, precious stones and pearls: at the four corners are four golden serpents, and underneath are conduits for beverage; all the household vessels are of gold. There are peacocks and divers fowls, all of gold, and made to sing and clap their wings. There is a vine spread about the hall, it is of fine gold, and the grapes hanging from it are white, green, red, yellow, and black, of crystal, beryls, emeralds, rubies, topazes, &c., so that it seemeth a very vine bearing kindly grapes.—*Maundevile, Ch.* xx. William Bouchier, the goldsmith, made for the Grand Khan Mangu, at Caracorum, a silver tree and four silver lions, and four pipes to convey to the top of

Book vi. *Ch.* iii. This long chapter enumerates an incredible amount of such riches as are above described; and Vega relates that he was told, at Cuzco: "even the immense quantity taken by the Spaniards, was as nothing compared with the whole that was in the temples, tombs, &c."

Post Stations, and Telegraph.

At each quarter of a league, a cabin was built upon an eminence, in which five or six active Indians were stationed; and more on extraordinary occasions. They watched perpetually, and one of them having received the verbal message, which was the common mode, though the quipos were sometimes used, he

the tree, and thence down through four serpents' tails, hydromel, wine, &c., into silver vessels at the foot of the tree. At the top was an angel, holding a trumpet, and when it is sounded, they drink. The boughs, leaves, and fruit of the tree are all silver.—*Wm. de Rubruquis, in Harris, Vol.* i. *p.* 579.

ran on to the next station: for it was calculated that a man could go a quarter of a league at his full speed. On rebellions the news was communicated by means of fires, which were always in readiness at each post, and by this method the Inca could receive intelligence from an immense distance in three or four hours.—*Garcillasso de la Vega, Book* vi. *Ch.* vii. " Cuzco was always supplied with sea-fish, although it is a hundred leagues distant from the coast*.—*Purchas, Vol.* iii. *p.* 1058.

* At every three miles, between the large Inns, in the Grand Khan's empire, foot messengers are stationed, who have bells tied to their girdles; and when they are heard, preparation is made and a fresh courier proceeds instantly; so that in the course of two days and two nights, his majesty receives intelligence, that in the ordinary mode could not be obtained in less than ten days. In case of rebellions they ride; and go two hundred or two hundred and fifty miles in a *day*. They gird their bodies tight, and bind a cloth round their heads, and when they approach they sound a horn. They push their horses to their utmost speed. In cases of great emergency, they continue their course during the *night*, and are accompanied by persons on foot, who run before them with lights. Messengers well qualified to bear this fatigue are highly

Travelling Chair.

THE reigning Inca, when he appeared in public, sat in an arm chair of solid gold, which was borne upon men's shoulders. These men were always from the two provinces of Rucana and Great Rucana; the people of which were well made; and from the age of twenty-five they were trained to carry the chair with firmness and ease. If any one fell down, he was severely punished. Twenty-five or more bore this seat, and esteemed it a singular favour, to be thought worthy to carry his majesty*.—*Vega, Book* vi. *Ch.* iii.

esteemed.—*Marco Polo, Book* ii. *Ch.* xx. *The Mexicans had a similar post establishment, and the kings were daily supplied with fish from the gulf, distant two hundred miles.*—Clavigero, Vol. i. 345.

* The reader is referred to the engraving in the second volume of Du Halde's China, p. 252, in which the viceroy of a province is carried upon men's shoulders, in a chair as described above. Whenever the Grand Khan Kublai rides in public, an umbrella is carried over his head, and when he is seated, it is al-

Royal Borla.

"WHENEVER the decrees of a prince are considered as the commands of a divinity, it is not only an act of rebellion, but of impiety, to dispute his will: therefore, persons of every rank yielded blind submission to the sovereigns of Peru.

Every officer entrusted with the execution of the Inca's commands, might proceed alone throughout the empire, without opposition; for, on producing a fringe from the royal *Borla,* an ornament peculiar to the reigning Inca, the lives and fortunes of the people were at his disposal*.—*Robertson, Vol.* ii. *p.* 308.

ways in a silver chair.—*M. Polo, Book* ii. *Ch.* iii. *Montezuma appeared in public in the same stile.* See Ch. vii.

* "Those commanding one hundred thousand men receive tablets of gold, bearing the figures of a lion, and of the Sun and Moon: at the top of the inscription on the tablet is a sentence to this effect, "By the power and might of the great God, and through the grace which he vouchsafes to our empire, be the

Engraved Rocks.

In the voyage of M. Bonpland and myself, to ascertain the communication between the rivers Orinoco and Amazon, we were told of an inscription in the granitic chain of mountains, which, in the seventh degree of latitude, extends from the Indian village Uruana, or Urbana, to the western banks of the Caura. Ramon Bueno, a Franciscan missionary, found in a cave, formed by the separation of some ledges of rocks, a large block of granite, on which he saw what he believed to be characters, formed into various groups, and ranged in the same line. He gave me a copy of part of these characters, but I doubt if they were carefully done, as he seemed but little interested about this pretended inscription, which we had no opportunity personally to verify. Some resemblance

name of the Grand Khan Kublai blessed, and let all such as disobey, (what is herein directed), suffer death, and be utterly destroyed."—*M. Polo, p.* 278.

to the Phœnician alphabet may be discovered in them. In this savage desart there are many rocks which, at considerable heights, are covered with figures of animals, representations of the sun, moon, and stars, and other hieroglyphical signs*.——*Humboldt, Vol.* i. *p.* 154.

* The above characters, marked A., are given upon the map of the world, which see; B. upon the same map is part of a sentence embossed round a handsome large medal of metal: many of such are found among the Ostiaks of the Irtish and Oby, who say they inherited them from the Tzudi, or Asiatic Scythians, who inhabited these countries before them. They worshipped this large medal, for no other reason, but because upon it there are figures of dogs, deer, &c.; Mr. Kohr, of Leipsic, has given an explanation of the inscription upon this medal, which is in the ancient Arabic, or Kusian character. " There will be given by God, (to the man who seeks him), the following good gifts; blessings, increase, abundance, prosperity, and plenty, (of fruits) great riches, and joy, and grace, assistance, favour; and he shall receive honour, dignity, generosity from others, *and glory, praise,* and stability, welfare, and eternalization, and store of corn and other provisions for the time to come; and power, authority, strength to execute a design, and applause and long life." C. is the modern Arabic (Nis-chi) character, and its pronunciation in Roman letters. These modern Arabic letters bear a strong similitude to the in-

Raw Food.

" THOUGH acquainted with the use of fire in preparing maize and other vegetables for food,

scription found in America, and it is hoped that the attention of some learned person may be drawn by these remarks, to investigate this interesting question, and to find the meaning of the American inscription. —*See Strahlenberg, p.* 328.

This particular medal was taken by the Russians from the Ostiacs, near Samarof. The Tartars hang four such upon their generals; two upon the shoulders, one upon the back, and one upon the breast, and call them *Tscahrinā*, or the four mirrors. The Persians in the time of Chosroes worshipped a medal called Chusrewani direm.—*See Meninsky, p.* 1897. (*Strahl. p.* 330). The Arabs conquered Maverulnere in the seventh century, and invaded Siberia in the reign of the Grand Khan Kublai.—*See Wars and Sports, p.* 200, 230.

Some characters engraven on stone, says Strahlenberg, are pretended to have a secret signification, and are used in superstitious ceremonies; of this sort many are to be found in Siberia and Tartary, upon rocks and stones: and also rude figures of men, quadrupeds, reptiles, birds, &c. There are some upon the rocks near Crasnoyar, on the river Jenesai. (This was a famous place belonging to the Mongols.— *Wars and Sports, p.* 216.) Considering that the said river runs close

the Peruvians devoured both flesh and fish perfectly raw, and astonished the Spaniards

under the rocks, which in some places are very steep and smooth, and of considerable height, it is hard to conceive how they could be come at to make these figures. But M. de la Croix mentions that Timur Bec employed the people of the Mecrite nation for this purpose, as they are famous for climbing difficult mountains; and they were probably let down from a height when they carved these characters.—*Strahlenberg, p.* 346.

This was a general custom with Tamerlane, whose officers engraved characters higher in the north than the Irtish; in latitude 60°, it was also sometimes done by the Chinese.—*Wars and Sports, pp.* 209, 214.

The Mecrites, mentioned above, were in the immediate vicinity of Genghis Khan, who married Coulan Catun, the daughter of the Khan of that nation, a lady of extraordinary beauty.—*See Petis de la Croix, p.* 140. *Marco Polo, note,* 424.

From what appears above, there can scarcely exist a doubt but such inscriptions in America are of Mongol origin; a very curious fact if it be so, as they have been found in several places. Although many of the inscriptions in Siberia are known not to be very ancient, no one has been able to decipher them. This was probably a custom adopted in the north of Asia, to designate a country of which possession was taken, and the same may have been the object in America. It is quite probable that some of these skilful Mecrites ac-

with a practice repugnant to the ideas of all civilized people*."—*Robertson, Vol.* ii. *p.* 325.

companied the invaders of Japan, and might have instruments with them, for the purpose of inscribing Kublai's anticipated conquest, but with the death of the invaders literary attainments of this kind might be lost. The writer cannot find the river *Caura* on Olmedilla's grand map: but conjectures that it may be a misprint for Cauca, in which case it is in the neighbourhood of Choco, where there are *wild elephants.* There is an inscription upon a stone tablet fixed in a sculptured pillar in Canada, nine hundred leagues west of Montreal; and one at Dighton, twelve leagues south of Boston, which are conjectured to be Tartarian.—*Humboldt, Vol.* i. *p.* 150, who quotes *Kalm's Reise,* iii. 416. *Archæologia, Vol.* viii. 290. These inscriptions, from what appears in this volume, are highly probable to be Mongol.

* In Thibet they prepare their mutton by exposing the carcass entire, after the bowels are taken out, to the Sun and bleak northern winds, which blow in August and September without frost, and so dry up the juices and parch the skin, that the meat will keep uncorrupted for the year round. This they generally eat raw, without any other preparation.—*Philos. Trans.* lxvii. *p.* 465. It is well known that the Mongols and Tartars eat raw horse flesh, and the arctic inhabitants of Asia eat raw fish. All these nations were subjects of the Grand Khan.

Maize and Manure.

In the flat country of Cuzco, and even in the mountainous parts, the estates of the curacas, and those of the Incas, are manured with human excrements; which are collected with incredible diligence, dried, and powdered. It is used especially for the cultivation of the maize*.—*Vega, Book* v. *Ch.* iii.

* This filthy mode of manuring prevails in China and in Japan. "Of all the produce of the fields, turnips, which are very plentiful and grow exceedingly large, perhaps contribute most to the sustenance of the Japanese; but the land being manured with human dung, they smell so strong, that foreigners, chiefly Europeans, cannot bear them. The flowers in Japan fall as short of others of their kind, growing in other countries, in strength and agreeableness of smell, as they exceed them in the exquisite beauty of their colours. The same holds true with regard to most fruits growing in Japan, which are far from equalling the pleasant aromatic taste of those which grow in China and other eastern countries."—*Kæmpfer, pp.* 119, 122. The above extract is *recommended to the special attention* of farmers, market gardeners, fruiterers, and florists. The flowers cultivated near London

The maize has ever been the delight of the Indians; for, besides being their food, their favorite liquor, *chica,* was made of it. Their artists made ears of it, in a kind of very hard stone, and as perfect as nature; even the colour of the white and yellow kinds were imitated, which, from their want of instruments, is an inexplicable mystery*.—*Ulloa, Vol.* i. *p.* 369.

have very little of their natural smell; and some of them when placed in water, make it offensive from the above evident cause.

* With respect to the Peruvians making their drink of maize, the Chinese make their's from grain also. "Instead of wine the Chinese drink *tarassun,* a fermented liquor made of grain. They drink it warm." —*M. de la Lange,* in *Bell's Travels, p.* 413. Regarding the ears of maize cut in stone, it may be conjectured that these highly finished specimens were made from dissolved corn of some kind and *cast,* which will account for their beauty and for their being coloured; and, if so, explain this great mystery satisfactorily. So much attention to every thing relating to maize, and the first Inca having taught the cultivation of it in Peru, and it being introduced in Mexico at about the same period, form a presumption that they brought it with them.

Gold Sheep, Statues, Fountain.

FRANCIS PIZARRO wrote to court, from Xauxa, July 15, 1534, that, besides the ingots and vases of gold, they had found four sheep, and ten statues of women, the size of life, and of the finest gold, and some of silver as large; also a golden fountain, so curiously made as to astonish them*.—*Count Carli, Vol.* i. *p.* 276.

Inns or Hotels.

" THE high road of the Inca, one of the most useful, and, at the same time, one of the most stupendous works ever executed by

* In Strahlenberg's book on Siberia, there is an engraving of a sheep cut in stone. The sheep was a sacred animal with the Mongols in their sacrifices.—*Marco Polo, p.* 253.

The Peguans (in the Grand Khan's dominions, till A. D. 1369), made such statues as the above, in gold. —*Wars and Sports, p.* 273. Regarding the fountain, *See note, p.* 209.

man, is still in good preservation between Chulucanas, Guamani, and Sagique. On the summit of the Andes, in excessively cold spots, which could have no attractions but for the inhabitants of Cuzco, the remains of great edifices are every where seen. These *Tambos*, (stations), are called by the sounding title of palaces of the Inca; but it is probable that they were built to facilitate the military communication between Peru and the kingdom of Quito. I counted nine between the Paramo of Chulucanas and the village of Guancabamba."—*Humboldt, Vol.* ii. *p.* 198. *Vol.* i. *pp.* 242, 255. The great road was made in the reign of Huayna Capac.—*See p.* 109.

The Incas established, on all the roads, hospitals, called *carpahuasci*, which were supplied from the king's magazines in each town. In these places travellers were provided with every thing requisite; and if they fell sick, they were carefully attended to. These travellers were generally in the employ of the Incas, or the governors. With respect to those who

were journeying without a legitimate cause, they were chastised as vagabonds*.—*Vega, Book* v. *Ch.* x.

* From Kambalu (Pekin) upon every great high road, at the distance of twenty-five or thirty miles, there is a *yamb*, or post-house. They are large handsome buildings, having several well furnished apartments, hung with silk, and provided with every thing suitable to persons of rank; even kings may be lodged at these stations in a becoming manner, and for some of them the court makes regular provision. At each station four hundred good horses are kept in constant readiness, for the use of ambassadors, and all messengers on the grand Khan Kublai's business. Even in *mountainous* districts, remote from great roads, where there are no villages, his majesty has caused the same accommodations to be established. In consequence of these regulations, ambassadors and messengers go and return through every province and kingdom of the empire with convenience and facility. Two hundred thousand horses are thus employed in the department of the post, and ten thousand buildings, with suitable furniture, are kept up. The Grand Khan thus exhibits a superiority over every other emperor, king, or human being.—*Marco Polo, Book* ii. *Ch.* xx.

Dramatic Performances.

The Amautas, or philosophers, composed comedies and tragedies, which were preformed before the emperors and courtiers, by gentlemen, sons of governors, &c. They represented the triumphs and magnificence of their Incas, and the events of human life and society, with sententious gravity and propriety.

They also composed short ballads on love, and others on the virtues and actions of their ancestors*.—*Vega, Book* ii. *Ch.* xxvii.

Eclipses.

The Indians of Peru had such fear of an

* In the evening the emperor of China gave the lords of the court a comedy. Only three or four actors were good. The plays are mostly serious. They are like the histories of some illustrious persons, interspersed with fable. They never utter a loose expression, or say any thing to offend a modest ear.—*Du Halde, Vol.* ii. *p.* 343. *The Mexicans had similar dramatic representations.*—Clavigero, Vol. i. p. 396.

eclipse, that, as soon as it began, they made a terrible noise with trumpets, horns, *atabales*, and drums; besides which, they tied up dogs and beat them severely, that they might, by their barking, cause the moon to be roused from the sufferings it was undergoing from its present condition*.—*Vega, Book* ii *Ch.* xxiii.

Wives of Nobles.

The Incas presented their curacas, and military officers, with wives, who were the children of the nobles. The fathers of these ladies

* In China, "as soon as the sun or moon begins to be darkened, they all throw themselves on their knees, and knock their foreheads against the earth. A frightful noise of drums and cymbals is immediately heard throughout the whole city. The Chinese think, that by such a horrid din, they assist the suffering luminary, and prevent it from being devoured by the celestial dragon. Although the literati and every person possessed of the least knowledge, at present, know that eclipses are natural events, they still continue these ceremonies, in consequence of that attachment to national customs which these people have always preserved."—*Grosier's China, Vol.* ii. *p.* 438.

deemed themselves equally honored with those to whom the emperor presented their daughters with his own sacred hand*.——*Vega, Vol.* i. *p.* 347.

Number Nine.

Raymi, or the principal feast of the Sun, continued nine days.—*Vega, Book* ii. *p.* 395.

The ordinances of the Incas and their council, were communicated to the people in the market-places, every ninth day†.—*Vega, Vol.* ii. *p.* 139.

* The Grand Khan Kublai sends his officers from Pekin to the province of Ungut, the women of which are distinguished for their beauty; he receives some hundreds annually. After making his selection of thirty or forty for his concubines and the service of the palaces, the rest are bestowed by him in marriage on the nobility with a handsome portion. The fathers of the ladies consider this as a favour and an honour done them, as they had not the power to match them so nobly.—*Marco Polo, Book* ii. *Ch.* iv. From what court but that of Pekin, could the Incas have derived this custom?

† The number nine, it is notorious, was equally considered as sacred by the Grand Khan Kublai, and by all other Mongols.—*See Marco Polo, Book.* ii. *Ch.* xii.

Cross.

THE Incas possessed a cross of very fine marble, or beautiful jasper, highly polished, of one piece, three-fourths of an ell in length, and three fingers in width and thickness. It was kept in a *sacred* chamber of a palace, and held in great veneration. The Spaniards enriched this cross with gold and jewels, and placed it in the cathedral of Cuzco*.—*Vega, Book* ii. *Ch.* iii.

Sherefeddin, Book vi. *Ch.* xxvi. *The Mexicans also considered it as sacred.—See Ch.* VIII.

* There were many Nestorians in the thirteenth century in the service of the Mongols.—(*Marco Polo, p.* 501). The conqueror of the king of Eastern Bengal, A. D. 1272, was a Christian. The Mongols, who were deists, treated all religions with respect, till they became Mahomedans. It is very probable that a part of the military sent to conquer Japan, were commanded by Nestorian officers.—*See Harris's Voyages, Vol.* i. *p.* 613. *Marco Polo, Book* ii. *Ch.* ii. The mother of the Grand Khan Mangu, who was brother to Kublai, *(and possibly uncle to Mango Capac, the first Inca)*, was a Christian, and had in her service Wm. Bouchier, a goldsmith, and Basilicus, the son of an Englishman

born in Hungary.—*Rubruquis in Harris's Voyages, Vol.* i. *Wars and Sports, p.* 50. It also appears that the Peruvians and Mexicans had a confused knowledge of Noah, (the Mongols claim descent from Japhet), and the deluge.—*See Humboldt, Vol.* i. *p.* 173. *Vega, Book* i. *Ch.* xviii. And lastly "*The Grete Chan Mango, was a gode Cristene man, and baptized and zaf* (gave) *lettres of perpetuelle pes* (peace) *to alle Cristene men.*"—Sir J. Maundevile, p. 276. It is therefore highly probable that this cross accompanied Mango Capac. Some other objects, which have puzzled every one to account for, such as the statues of an Aztec Priestess, (*See Humboldt, Vol.* i. 43), may have been brought with the division of troops who landed at Culiacan opposite California, for Kublai would in all probability not send *Chinese* of rank on the expedition to hold Japan in allegiance to him.

CHAPTER V.

Identity continued.——Funerals; Wives and Domestics put to death, and buried with the Incas.——Tombs; surprising Riches found in them: Gold, Silver, Jewels, Arms, Clothes, &c.

Funerals.

"On the death of the Incas, and of other eminent persons, a considerable number of their attendants was put to death, and interred around their Guaca, that they might appear in the next world with their former dignity, and be served with the same respect. On the death of Huayna Capac, the most powerful of their monarchs, above a thousand victims were doomed to accompany him to the tomb."—— *Robertson, Vol.* ii. *p.* 325.

They bury with the deceased Inca all his vessels of gold and silver, even those for the

use of the kitchen; also his clothes and rich jewels, with some furniture. The domestics, and the women to whom he had been most attached, were buried with him alive, by their own desire; though some historians falsely assert, that it was not by voluntary immolation: but it frequently occurred, that so many offered themselves to accompany their deceased masters, that their superiors were obliged to limit the number. The first month was devoted to tears: and the banners, arms, clothes, and all the things that were to be buried, were exhibited in the different quarters of Cuzco.—The lamentations were renewed twice each month, at the full and change of the moon. Men and women, called *weepers*, were appointed to chant, in mournful strains, the virtues and heroic acts of the defunct king. The mourning was observed throughout the empire*.—*Vega, Book* vi. *Ch.* iv. v.

* "It is the custom during the progress of removing the bodies of the deceased Grand Khans, for those who form the escort, to sacrifice such persons as they chance to meet on the road; saying to them, "depart for the next world, and there attend on your deceased

Acosta charges the *Peruvians*, and the Incas, with sacrificing virgins and young children.—*Purchas, Vol.* v. *p.* 944. Vega relates, that in the provinces of Uramarca and Chanca, the natives did sacrifice young children to their god; but that Inca Roca threatened, that if they did not entirely abolish so inhuman a custom, he would, if another child should be put to death, extirpate the whole of the population by the sword.—*Vol.* i. *p.* 374.

master!" being impressed with the belief that all whom they thus slay, do actually become his servants in the next life. They do the same also with respect to horses, killing the best of the stud, in order that he may have the use of them. When the corpse of the Grand Khan *Mangu* was transported to the mountain *Altai*, the horsemen who accompanied it, having this blind and horrible persuasion, slew upwards of ten thousand persons who fell in their way."—*Marco Polo, Book* i. *Ch.* xliv.

" It is certain that the Moguls and Tartars killed those they met in their way, at the funeral of Grand Khans, who have succeeded to Genghis."—*Petis de la Croix, p.* 382. " Formerly it was the custom to bury slaves with emperors and princes, and sometimes also their concubines alive."—*Barrow's Travels in China, p.* 483.

This is one of the many instances of misunderstandings arising from not distinguishing the Inca-Peruvians, from the savage tribes which they subdued. *Peruvians* and *Indians* are names indiscriminately used by all authors, both for the conquerors, at the period of Mango Capac, and the conquered natives; and also the still independent savages: hence the confusion is infinite.

* * * *

" The Chinese emperor Shun-chi, a Mandshur, fell in love with the wife of a Tartar lord. The lady informed her husband of the prince's solicitations, who gave her instructions how to behave; but which, through simplicity or design, she disclosed to her lover.

Shun-chi was governed entirely by his passion, and, under the pretence of business, he sent for this lord, and gave him a box on the ear. The third day after, the Tartar died of grief at the affront. The emperor immediately married the widow and made her queen. He had a son by her, who lived but three months;

and the mother soon after followed him to the grave.

The emperor was inconsolable, and would have destroyed himself, if the queen mother and eunuchs had not prevented him. *He ordered that thirty men should kill themselves voluntarily, to appease her manes.* (This custom was abolished by Kang-hi.)

Shun-chi with tears gathered up the ashes of the queen, and inclosed them in a silver urn. He became superstitious and melancholy; but he listened kindly to the unavailing remonstrances of Pere Adam Schaal, made him drink tea, and dismissed him. He then sent for four lords of the court, and reproached himself for his neglect of the public business. He declared them guardians of his son Kang-hi, who was eight years old: then calling for the imperial mantle, he put it on, and, shrinking himself up in the bed—"Now I leave you," said he, and expired the same instant, about midnight, aged twenty-four, A.D. 1661.——*Du Halde, Vol.* i. *p.* 230.

The Yakutes, who are Mongols, acknow-

ledge, that, before the Russians conquered them, they buried alive, or killed the oldest servants or favorites of a prince, at his funeral. *Strahlenberg, p.* 380.

Peruvian Tombs.

The Indians having laid a body, without burial, upon the ground, environed it with a rude arch of stones or bricks; and earth was thrown upon it, as a tumulus, which they call *guaca.* In general, they are eight or ten toises high, and about twenty long, and the breadth rather less; but some are larger. They are in shape not precisely pyramidal, but more like hillocks. The plains near Cayambe are covered with them; one of their principal temples having been there, where the kings and caciques of *Quito* were buried.—*Ulloa, Vol.* i. *page* 366. *Gents. Mag. Vol.* xxii. *p.* 210.

The tombs were in size according with the rank of the deceased: with them were buried their furniture, and instruments of gold, copper, stone, and earth. Out of one guaca, while

we were there, were taken a considerable quantity of gold utensils. In another, in the jurisdiction of Pastos, great riches were found; some copper axes, small looking glasses of the Inca-stone, and of the Galinazo, or black-stone; the form is circular, and one of the surfaces flat, and as smooth as a crystal mirror: the other oval, and less polished. I saw one a foot and a half in diameter: its principal surface was concave, and greatly magnified objects; and the polish of which could not now be exceeded by our best workmen. A hole is drilled to hang them by.

They find also guaqueros, for drinking chica; they are made of fine black earth and some of red earth. They are round, with a handle in the middle; the mouth on one side; and, on the other, the head of an Indian, excellently expressed. Where they were made is utterly unknown.—*Ulloa, Vol.* i. *p.* 368.

Among the gold pieces are found nose-jewels, which, in form, resemble the foot of a chalice, and little less; collars, bracelets, ear-pendants, like the nose-jewels; and all of them

not thicker than paper. The idols, which are at full length, are hollow, of one piece, and no mark of soldering.

Emeralds are found in the tombs, spherical, cylindrical, and conical; and pierced with the greatest delicacy: as steel and iron were unknown, this is very remarkable.

The mines on the coast of Manta, &c. are now entirely lost, probably through negligence. — *Ulloa, Vol.* i. *p.* 369.

During my travels in Peru, in visiting the vast ruins of the city of Chimu, near Mansiche, I went into the interior of the famous Guaca de Toledo, the tomb of a Peruvian prince, in which Garci Gutierez de Toledo discovered, on digging a gallery, in 1576, massive gold, amounting to five millions of franks, as is proved by the accounts in the mayor's office at Truxillo*.—*Humboldt, Vol.* i. *p.* 92.

* In Siberia, the southern frontier mountains, from the Tobol to the Jenesai, and the *steppes in the middle regions of the Lena,* have been inhabited by the Mongol Tartars: and particularly in the governments of Ufa, Kazan, and Tobolsk. Frequent memorials are

found there of their ancient grandeur, magnificence, and culture; of which some are of an antiquity demonstrably of above a thousand years.

It is no rare thing to come suddenly upon the ruins of some town, which, in its crumbling remains, plainly evinces the progress which the arts had made, among a people whom we are wont to consider as barbarians. Still more frequently are seen sepulchres, which, by their inscriptions, throw light on the history of this nation; and, in the vessels and implements preserved in them, supply us with interesting proofs of its opulence, its taste, and its industry.

In the museum at St. Petersburg, are preserved a multitude of vessels, diadems, weapons, military trophies, ornaments of dress, coins, &c. which have been found in the Tartarian tombs, in Siberia, and on the Volga. They are of gold, silver, and copper. The greatest antiquity of the tombs is one thousand one hundred years, the latest four hundred. [*Tooke, Vol.* ii. *p.* 48. This remark refers to the period of the discovery of these tombs in the seventeenth century. As the Turks, who had elephants, and who in the sixth century resided at the Altai mountains, and conquered up to the Arctic Sea, (*Gibbon, Ch.* xlii. *Purchas*, i. 397), and, as the rebellion against Kublai and Timur Kaan took place at the end of the thirteenth century, and Tamerlane's principal invasion was in 1389, the different epochs correspond so accurately as to leave no doubt as to the origin of these curious sepulchres.]

The surprising quantity of golden ornaments found in the tombs of Siberia, were they not evident to the sight, would exceed all belief.

The richest of the tombs, says Muller, were made in the time of Genghis Khan and his immediate successors; the most valuable being found on the banks of the Volga, Tobol, and Irtish. The next in value are in the deserts of Jenesai, and the poorest near Lake Baikal. He supposes them all to be the work of the Mongol hordes. [*Coxe's Travels, Vol.* iii. *p.* 179. The reason of the poorest being at Baikal is, that the Grand Khans and their families were buried near the Chinese wall.]

In the tombs of Siberia, and the deserts which border it southward, are found thousands of cast idols of gold, silver, copper, tin, and brass. I have seen, says Strahlenberg, some, of the finest gold, three inches long, in the form of minotaurs, harts, old men, and other figures; all sorts of urns, trinkets, scimitars, medals of gold and silver, chess-boards and chess-men of gold; large golden plates, upon which the dead bodies have been laid, (not unlike the Bractei aurei), and clothes folded up, such as the corpse is dressed in.

Some of the tombs are of earth, and raised as high as houses, and in such numbers, upon the plain, that at a distance, they appear like a ridge of hills; some are partly of rough hewn stones or of free-stone, oblong and triangular; others of them are built entirely of stone. Colonel Kanifer told me that the ambassadors of the Chinese Tartars, when passing the city of Jenesai, asked permission to visit the *tombs of their ancestors,* but were refused; not improbably, because they would have seen that they were rifled and demolished.

Golden medals have been dug out of a tomb not far

from the Irtish, between the salt lake Jamischewa and the city of Omm, or Ommostrock. About twenty or thirty years ago, before the Czars of Russia were acquainted with these matters, the governors of the cities Tara, Tomskoi, Crasnoyar, Batsamki, Isetskoe, and others, used to give leave to the inhabitants to go in caravans, to ransack the tombs, on condition that, of whatever they should find of gold, silver, copper, jewels, and other things of value, the governor should have the tenth. These choice antiquities were often broken and shared by weight.—They have dug for years, and the treasures are not exhausted.

The graves of the poorer sort have such things of copper and brass: arrows of copper and iron, stirrups, *large and small polished plates of metal, or mirrors,* with characters upon them. Urns are found of different sizes, some almost two feet high, and some more: some with, and some without handles. Many of these graves are very deep. A whole skeleton of an elephant was found in one of the tombs. (*Coxe, Vol.* iii. *p.* 170). Bones of horses and sometimes of elephants are found in the numerous graves near Tomsk: also figures of deer in pure gold, and an armed man on horseback, in brass, of no mean design and execution, (*Bell, p.* 209), and figures of the hippopotamus.—(*Rees's Cyc.* "*Hip.*") When Mr. Bell was at Tomsk, a grave digger told him that once they found an arched vault, in which were the remains of a man, with a bow, arrows, lance, and other arms, lying upon a silver table. On touching the body it fell to dust. The value of the table and arms was very considerable.—(*Bell, Ch.* iii.) *Wars and Sports, Ch.* v. Regarding

the drinking vessels of black earth, so well made, and the emeralds so delicately pierced, it is not in the least improbable that they were carried from Asia, with the Incas, or with the sovereigns of Quito, who are evidently the same race of people. *The Mexican and Mechuacan kings observed similar customs.*—See Ch. VIII. "Funerals."

CHAPTER VI.

Note on Tangut and Thibet.——Identity with the Mongols of the Natives of Bogota, in New Granada.——Of Natchez, on the Mississippi.——Of Talomeco, on the Ohio.

Note on Tangut and Thibet.

As this immense region is scarcely known to Europeans, and as the whole of it was conquered by the Mongols, in the thirteenth century, forty or fifty years before the invasion of Japan, the following extracts are intended to show the similarity of many customs to those of Bogota, Mexico, &c. As it was the policy of Kublai to weaken that region, (*Marco Polo,* note 796), it is highly probable that some of the troops employed to subdue Japan were

from Tangut. The Grand Lama is the great object of adoration, from the Volga to the sea of Japan, the most extensive religious dominion on the globe.

" The vast country described as Tangut and Thibet is known to the Chinese by the name of *Tsang*. The Tartars call it Tangout, Barantola, and Boutan. It is said to be six hundred and forty leagues from east to west, and six hundred and fifty from north to south. (Thibet is sixteen hundred miles east and west; its breadth very unequal.——*Rennell, p.* 227). It is bounded by the countries of Kokonor, Sechuen, Yunan, Ava, Hindoostan, Bucharia, and the desert of Kobi. The Tartar emperor, Kublai, divided it into several provinces. He conferred on the Bonze, *Passepa*, the title of sovereign prince, and honored him with a golden seal: and also with the titles of tutor to the emperor, doctor of the empire, head of the law, and even that of *ouang*, which signifies king, or prince. Next to the Thibetians, the Tartars are the most zealous worshipers of the grand

Lama. The lamas had great power in China, while the Mongols possessed that throne; they are distinguished by the *red* and *yellow* cap.

Their astronomers are able to calculate eclipses, but the lamas, in general, are very ignorant: it is rare to find one who can read their ancient books, the language being now dead."—*Grosier's China, Vol.* i. *pp.* 313—329.

While Genghis Khan was at Caracorum, in the year 1224, Schidas-cou, sovereign of Tangut, whose capital was Campion, leagued with the southern Chinese, and his neighbours, the oriental Turks. Genghis, being informed of these proceedings, lost no time, but invaded that country with a mighty army. It was winter, and the soldiers' dresses were lined with sheep skins; the horses were covered with felt. The princes Zagatai, Octai, and Tuli, with his very young sons Kublai and Hulacou, who became so famous, were all present. The Moguls drew up their troops upon an immense frozen lake: there were three hundred and fifty thousand; and they were dressed, by the Grand Khan's orders, as plain as possible.

The king of Tangut had five hundred thousand, chiefly Chinese, habited in cloth of gold and silver, silks, &c. In the terrible battle which ensued, there were killed of the troops of the king and his allies, three hundred thousand. The Mogul history is silent as to the Grand Khan's loss.

Campion is the frontier city, and is very rich: here the caravans of the Muscovites, Armenians, Persians, and Tartars, stop, when they come to trade with China. They have many towns in Tangut. Sachion is very large, inhabited by Nestorian Christians, Mahomedans and others, who have each their temples, and free exercise of their religions. The native people pass for *magicians*, making things appear which are not in being, and those disappear which are present. They make use of *astrologers* in almost all their affairs, and will not undertake any thing without first consulting one who observes the stars, and points out the lucky moment. The men have *little hair on their chins:* they may marry as *many wives* as they are able to maintain. In this country,

there are large elephants, and very beautiful oxen, (*bos grunniens*), with the hair on their tails white and soft as silk. There needed a country so extensive and fertile as Tangut, to subsist so vast an army for so long a campaign.—*Petis de la Croix, pp.* 358—375. *See also Marco Polo, p.* 164.

For more particulars regarding these regions, consult Marco Polo, Book ii. Ch. xxxvii. and Rennell's Memoir.

" To the northward of the city of Cathmandu, in Nepal, there is a hill called *Simbi*, upon which are the tombs of some lamas of Tibet, and other people of high rank of the same nation; the monuments are constructed of various forms: two or three of them are *pyramidal*, very high, and well ornamented; so that they have a very good appearance, and may be seen at a considerable distance. Round these monuments are remarkable stones covered with characters. In digging ditches round the fort adjoining the *tombs*, considerable pieces of *gold* were found; with a quantity of which metal the corpses of the grandees of Tibet are al-

ways interred."—*Sir William Jones's Supplement, Vol.* i. *p.* 311.

"In Assam, they bury with their kings whatever he esteemed most, whether it were an idol of gold or silver, all his beloved wives, one *elephant*, camels, horses, and hounds; and the principal officers of his household poison themselves to serve their king in the next world.

The natives live at their ease; every one has a house to himself, and in the middle of his ground a fountain encompassed with trees; and commonly every one an elephant to carry his wives; for they have four, each of whom is appointed to separate household affairs. The men and women are generally well complexioned; but the southern ones are more swarthy, and not so well featured. They pierce holes in their ears that you may thrust your thumb into, wherein they hang pieces of gold and silver. They never make money of their gold, but preserve it all in ingots. There is no flesh which they esteem so much as that of dogs. The king keeps his court at Kenneroof,

twenty-five or thirty days' journey from the former city which bore that name. Meer Jumla burned and sacked Assam to the thirty-fifth degree."—*Tavernier, p.* 187.

The Grand Lama is considered as the vicegerent of the deity, and his subjects believe him to be immortal. Their religion conveys exalted notions of the Creator, and their system of morality is very far from contemptible. While Mr. Bogle was at Lassa, Mongols and Calmucs arrived from Siberia, with whom the Lama conversed. In this country the use of linen is unknown, the cold obliging them to wear furs and other warm clothing. They have no fuel, and, to keep out the wind, they do not build windows to their houses, but leave an opening at the tops of the rooms: they have therefore no access to the upper rooms except by ladders. The houses are lofty and built of stone; and the useful manufactures are not badly fabricated. Considering the wonderful elevation of this country, and the severity of its climate, we are astonished to find its inhabit-

ants in a high state of civilization.—*Philosoph. Trans. Vol.* lxvii. *p.* 465. *Rennell, p.* 227.

It is supposed that the Mongols first received the art of writing from this country.—"We are assured by many, that Kublai Khan ordered letters to be invented for his nation by a Thibetian, whom he rewarded with the dignity of Chief Lama. If the *Tartars in general,* as we have every reason to believe, had no written memorials, it cannot be thought wonderful that their *languages,* like those of *America,* should have been in perpetual *fluctuation;* and that more than fifty dialects should be spoken between Moscow and China."—*Sir W. Jones, Vol.* i. *p.* 59.

The Bonze, Fo-tou-ching, positively affirmed that he had *lived many hundred* years.—The air, storms, rain, and hail-stones, were at his command: by pronouncing a word or two, he could resuscitate the dead; which he proved when the prince Che-hou was deposited in his coffin; for, on uttering two words, he was restored to life. When Che-hou came to the

throne, he was much attached to the priests, and the religion of Fo.—*De Guines, Vol.* ii. *p.* 236. *See also Marco Polo, note* 472.

Koutouktou has no fixed residence, like the Grand Lama. In summer, he resides in the environs of Nertshinsk, in Siberia, and the river Amoor; where he is always surrounded by a number of other Lamas and armed Mongols. The lamas wear a mitre, like our bishops.—*De Guines, Vol.* iv. *pp.* 242, 243.

As the Author of this volume is of opinion that the population of Anahuac, from the seventh century, and Montezuma's ancestors, and others, are from this part of Asia; he requests the reader to bear that in mind, on perusing this and the next chapter, as it will save the trouble of repeated references.

Bogota.

"In Bogota, in New Granada, the people were more numerous, and more improved in the various arts of life, than any others in America,

except the Peruvians and Mexicans. They practised agriculture; and the rights of property were secured by laws. They lived in large towns, their houses were commodious, and they were decently clothed. A distinction of ranks was known, and the chief was absolute. He never appeared in public without a numerous retinue: he was carried in a sort of palanquin, with much pomp, and harbingers went before him, to sweep the road, and strew it with flowers. This pomp was supported by *presents*, or taxes received from his subjects; by whom he was so much venerated, that they never presumed to approach him but with an averted countenance. The heir apparent of the kingdom was educated in the recesses of their temple, under the most austere discipline."——*Robertson's Hist. Vol.* i. *pp.* 345—349.

" The cycle of sixty years is in use among the greater part of the nations of eastern Asia, and among the Muyscas of the elevated plain of Bogota.—*Humboldt, Vol.* i. *p.* 296.

" The predilection for the periodical series,

and the existence of the cycle of sixty years, which is equal to seven hundred and forty sunas, contained in the cycle of twenty years of the priests, appear to reveal the Tartarian origin of the nations of the new continent."——*Humboldt, Vol.* ii. *p.* 128.

" When Gonzalo Ximenez de Quesada, in 1537, arrived from the banks of the Magdelena, at the lofty savannas of Bogota, he was struck with the contrast between the civilization of the nations inhabiting the mountains, and the savage state of the hordes of Tolu, Mahates, and Santa Martha. He found the Muyscas, the Guanes, the Muzoes, and the Calimas, settled in communities, clothed in cotton garments, and the fields every where cultivated with maize, chenopodium quinoa*, and *turmas*, or potatoes.

The fabulous history of the nation called Muysca, or Mozca, goes back very far, till when the moon did not accompany the earth. Bo-

* The leaves are eaten as spinach or sorrel, and the seed as millet.—*Rees's Cyc.* " *Chenopodium.*"

chica, in American mythology, introduced the worship of the Sun, and, like the Peruvian Manco Capac, and the Mexican Quetzalcoatl, became the legislator of the Muyscas. The same traditions relate that Bochica, son, and emblem of the Sun, high priest of Sogamozo, or Iraca, seeing the disputes for authority, advised the tribes to choose Huncahua for their sovereign, who was revered for his wisdom.—He reigned two hundred and fifty years, and then retiring he lived two thousand years*. He disappeared mysteriously at Iraca, to the east of Tunja, which was the most populous town of the country, and was founded by Huncahua, the first of the dynasty of the Zaques of Cundinamarca, and took the name of Hunca from its founder, which the Spaniards changed into Tunca, or Tunja. The form of government given by Bochica to the inhabitants of Bogota, is very remarkable from its analogy with those of Japan and Thibet. At Cundina-

* The length of the reign shows the whole of this to be an artifice of a Lama.

marca, at a period *probably anterior* to Manco Capac, Bochica had constituted the four chiefs of tribes, electors; and they and their descendants to have the right of choosing the high priest of Iraca. The Pontiffs or Lamas, the successors of Bochica, were heirs of his sanctity, and such as Chochula, in the time of Montezuma, was to the Aztecks, Iraca had been to the Muyscas. The temporal chief, called Zaque of Tunja, to whom the *Zippa*, or princes, of Bogota paid an annual tribute, and the pontiff of Iraca, were two distinct potentates, as the emperor and dairi are in Japan."—*Humboldt, Vol.* ii. *p.* 106 to 109. *Vol.* i. *p.* 29.

An engraved inscription upon a rock exists in New Granada; for a description of which, see Ch. IV*.

* The epoch of Bochica is said to be *probably* anterior to that of Mango Capac. The pretended mysteries are very possibly Bochica's trick, as the golden rod was that of Mango; and it is highly probable that he was one of the giant party with Mango. The cycle alluded to is the same as that in the Chinese History by Du Halde. The descent of Bochica from the Sun, his trick, the Chinese cycle, the *presents*, in-

Natchez.

" AMONG the Natchez, on the banks of the Mississippi, a difference of rank took place,

stead of taxes, all contribute to prove the same origin as that of the Incas and the Mexicans, nor does the date disagree. The Japanese received the Buddist religion from Darma, in the year of Christ 518; and that saint came to them from the *west*. As customs do not often change in those parts, the Mongol and Tangut generals would naturally, in their religion, government and customs, bear much resemblance to the Japanese.—*See Kæmpfer, p.* 248. The civil and religious power being held by separate chiefs is not essentially different from the Peruvians and Mexicans. It would be very difficult to make an exact distinction between Mongols, Chinese and Japanese, as they all are in general Buddists. The Japanese use the cycle of sixty years, like the Chinese, and their twelve celestial signs are *exactly* Mongol, beginning with the mouse and ending with the boar.—(*Kæmpfer, p.* 156.) Cami is the name of the gods of Japan, (*Kæmpfer, p.* 187); Cemi, that of the Caciques, (*Robertson*, i. 348); and Cama, (the soul), is the root of the word, Pacha *Camac*, of the Peruvians. (*Vega*, i. 113). The sovereign Incas had a high priest, (*Vega*, i. 316), who was always an Inca, or prince of royal birth. The Mexicans had two high priests, *a million of priests, and forty thousand temples*, says Clavigero, (*Vol.* i. 270, 271). To all these reasons for concluding that the Bogotans were a part of the shipwrecked fleet,

with which the northern tribes were unacquainted: some families were reputed noble, and enjoyed hereditary dignity; the body of the people was considered as vile. The former were called respectable, the latter *stinkards**: The great chief was considered as a being of a superior nature, the brother of the Sun, the sole object of their worship. His will is law, to which all submit, and honor him as the representative of the deity. If any one has incurred his displeasure, he comes and offers him his head†. Nor does their dominion end

wild elephants now exist at Choco, and the plain between Suaca and Santa Fe de Bogota is called the *Field of the Giants.* (*Humboldt, Vol.* ii. *p.* 21), a name probably derived from a tradition regarding a contest with men and elephants, as in Peru and Mexico.

* "The ordinary dress of the common Mongols is sheep-skins, and though they know how to whiten and dress these and others of stags, wild goats, deer, &c.; yet, for all their care, you smell them when they come near you: their very tents have a ramish smell, whence the Chinese call them Tsau-ta-tse, or *stinking* Tartars."—*Du Halde, Vol.* ii. *p.* 254.

† Every one's life was considered as entirely devoted and offered up to the despotic power of the Grand Khans. "My Lord," said Octai, who was afterwards

with their lives; their principal officers, their favorite wives, with many domestics of inferior rank, are sacrificed at their tombs, to attend them in the next world*."——*Robertson, Vol.* i. *p.* 344.

" Ulloa, who was well acquainted with the stile of Peruvian architecture, was struck with the great resemblance certain old edifices of western Louisiana bore, in the distribution of the doors and niches, to the *tambos* built by the Incas."—*Humboldt, Vol.* i. *p.* 169.

" At Natchez, in their temples, which were constructed with some magnificence, they preserved a perpetual fire, as a pure emblem of their divinity. The ancient Persians, a people

Grand Khan, to his father the great Genghis, " if I have displeased you, put me to death, I will not murmur."—*Petis de la Croix, p.* 312. With respect to the rest of the above account of the Bogotans and Natchez, it is also precisely the history of the Mongols. " The Natchez are now extinct.—*Imlay, p.* 425." *Pinkerton's Geog.* ii. 647.

* The same was the custom with the Mongols, Peruvians, and Mexicans, as is described in this volume.

far superior in every respect, founded their religious system on similar principles. This surprising coincidence between two nations in such different states of improvement, is one of the many singular and unaccountable circumstances which occur in the history of human affairs.

" Among the people of Bogota, the sun and moon were the chief objects of veneration.—Their system of religion was more complete, though less pure, than that of the Natchez. They had temples, altars, priests, and sacrifices: they offered human victims to their deities* *Robertson, Vol.* i. *p.* 386.

* Mr. Pinkerton says, " the original population of America may most probably have been from Africa, where copper coloured nations, with long hair, have recently been discovered; the constant trade winds could scarcely fail to impel some rash African mariners to the American shores. The Natchez of Florida seem to strengthen this theory by their tradition, that they came from the *east*; that *the voyage was long*, and their ancestors on the point of perishing, when they discovered the land.—*Du Pratz*, ii. 113." *Modern Geog. Vol.* ii. 664. It is Mr. P.'s favorite hypothesis that Africa is the country to be looked to on this sub-

Talomeco.

UNDER the name of Florida, Vega comprehends the immense space bounded on the east and south by the ocean; on the west, by New Mexico; and on the north, by Canada.

The Floridans, says Vega, adore the sun and moon, as their divinities: they believe in the immortality of the soul; and in future rewards and punishments. The upper and lower world, or heaven and hell, they call Hamam*pascha*, and Ucu*pascha*. They have but one lawful wife, and as many concubines as they please. The wife and favorite domestics are buried with their lord; just the same as with the Incas and caciques of Peru.

The town of Talomeco, in lat. 39°, and four

ject.—*See p.* 537. But in p. 596, he thinks it not improbable that the Mexicans and Peruvians may be from Japan or Sagalian. With regard to these nations coming from the *east*, see note in the remarks on Montezuma, where the reasons for their calling Japan the *east* is shown. Thus, there cannot be much, if any, doubt but that the Natchez were of Mongol origin.

degrees west of lake Erie, in Vega's map, (or in lon. 87°), is well built, and contains five hundred houses; some of which are large, and are seen at a distance: it is situated on the banks of a river. Hernando Soto dined with a cacique named Guachoia, and was entertained with as much civility as exists among polished nations. The suit of servants stood in a row, with their backs against the wall of the room. While the cacique was at dinner, he happened to sneeze, on which the attendants respectfully bowed. After the repast was finished, the servants all dined in another hall. The meat was well cooked, the fish properly roasted or broiled; and they ate their fruits quite ripe. They preserved furs with neatness; and roe-skins were prepared with softness and delicacy. With these they were scantily, but modestly attired.

The principal grandeur and pride of these people consisted in their temple at Talomeco, which was the sepulchre of their caciques. This fine temple is a hundred paces long, and forty wide; with doors in proportion. The roof is thatched neatly with split twigs, and is

built sloping, to throw off the rain. It is thickly decorated with different sized shells, connected together with festoons of pearls, which shine beautifully in the sun. On entering the temple, there are twelve wooden statues of giants, with menacing and savage faces; the tallest are eight feet high. They hold in their hands, in a striking posture, clubs adorned with copper. Some have copper hatchets edged with flint; others, bows and arrows; and some hold long pikes, with copper points. The Spaniards thought these statues worthy of the ancient Romans. On each of the four sides of the temple, there are two rows of statues the size of life; the upper row is of men, with arms in their hands: the lower row of women. The cornice in the temple is ornamented with large shells, and festoons of pearls. The corpses of the caciques are so well embalmed, that there is no bad smell: they are deposited in large wooden coffers, very well constructed, which are placed upon benches two feet from the ground. In smaller coffers, and in baskets, the Spaniards found the clothes of

the deceased men and women; and so many pearls, that they were distributed among the officers and soldiers by handfuls. The prodigious quantity of pearls; the heaps of coloured chamois skins; clothes of martin, and other well-prepared furs; the thick well-made targets of twigs, ornamented with pearls; and other things found in this temple, and its magazines, which consisted of eight halls of equal magnitude, made even those Spaniards who had been in Peru, admire this as the wonder of the New World. The agent of the emperor Charles V. who attended to take the fifths, was persuaded by Soto to defer his demand, till the province was divided, and it could be known to whom this temple would fall; and then his majesty's claim might be satisfied*.

" The remains of wonderful structures near the Ohio have been discovered. Arrow and spear heads of flint, stone hatchets and stone pestles are common, in ploughing the fields.

* Vega. Histoire de la Conquete de la Floride, pp. 4, 10, 12, 272, 274, 440, 455.

Near the mouth of the Muskingum, in north lat. 39° 34′, west lon. 82° 9′, a curious ornament was found of white marble, in the form of a circle, three inches in diameter, and beautifully finished. Ancient circular and oval mounds, some of stone, and some of earth, are frequent all over the county of Washington*. A perfect vessel, compounded of shells and clay, handsomely proportioned, shaped like a large cocoa nut, with four neat handles on the brim, and holding about two quarts, was found on an island in the Ohio, near Belpre."—— *Gents. Mag. for Dec.* 1826, *p.* 450.

" The Azteck hatchet, made of feldspar, passing into the real jade of M. de Sassure, is loaded with hieroglyphics. I am indebted for it to Don Manuel del Roi, of Mexico, and it is in the king's cabinet at Berlin.

" The Mexicans and Peruvians made use of stone hatchets when copper and brass were

* These are probably such tombs and baths, as exist in Peru, Mexico, and Tartary.—*See Ch.* V. *Tombs, and Ch.* VIII. *Baths.*

very common among them. Notwithstanding our long and frequent excursions in the Cordilleras of both Americas, we were never able to discover a rock of jade; and this rock being so scarce, the more are we surprised at the immense quantity of jade hatchets which are found on digging in plains, formerly inhabited, *from the Ohio to the mountains of Chili**." ——Humboldt, Vol. ii. p. 38.

	N. Lat.	*W. Lon.*	
Talomeco, is placed in . . .	39° 0′	87° 0′	*From Greenwich.*
Mouth of the Muskingum. .	39 34	82 9	
Bigbone-lick *(Arrowsmith)*	38 45	85 5	

Thus the latitudes agree tolerably well; and it cannot be expected that Vega's old map can be correct in the longitude.

Many elephants' bones and grinders, like those of *Siberia*, have been found at Bigbone-lick. Many bones and tusks, said to be of the mastodon, have been found at the Great Osages, lat. 38°, lon. 93° 33′. The religion, funerals, manners, arms, and tradition of *the long voyage* of the Natchez; the remarkable circumstance of the hatchets being found from the Ohio to Chili, which are the exact extremities inhabited by the supposed Mongols, of which these Researches treat, and the other similitudes which it would be tedious to repeat, but which will not fail to strike the attentive reader, who may be interested in this question—all conspire to prove the origin of them to be

derived from the invaders, sent by the Chinese emperor to subdue Japan: and as people of many Tartar nations may have been employed, it may account for some peculiar differences; in their cookery for instance; as the Mongols in *Tartary*, and the natives of Tangut, which joins Assam and China, may be supposed to differ in such respects very considerably, although they agree in most of the religious observances. Moreover, " the Ohio Indians have a tradition, that a herd of mammoths came to Bigbone-lick, and made an universal destruction of deer, elks, bears, and buffaloes;" *Mr. Jefferson's notes on Virginia, p. 56.* This has probably been the scene of a Mongol hunting party residing at Talomeco.

OTOMIES
HUAXTECAPAN
CHICHIMECAS
METITLAN
KINGDOM OF
MICHUACAN
MAZA-HUACAS
TLATLATZINCO
MAZATLAN
CUITLATECAPAN
PACIFIC OC
GULF
OF
MEXICO
COATZACUALCO
TEOCHIAPAN
XOCONOCHCO
A N
In the year 1521. Containing the
EMPIRE of MEXICO,
The KINGDOMS of
Acolhuacan Michuacan &c
The REPUBLICS of
Tlaxcalla & Huastecapan.

CHAPTER VII.

Sketch of the History of Anahuac from the Sixth Century to the Year 1523.——*Sovereigns of Mexico.*——*Ancient City of Mexico; great Market described.*——*Grandeur of Montezuma; his Court, Palaces, Parks, Menageries, and Gardens.*

THE history of the country named Anahuac is not known earlier than the arrival of the Toltecs, in the sixth century. When the Spaniards first debarked at Vera Cruz, the Mexican state had existed a hundred and ninety-seven years, and Montezuma was the ninth king. At this period, according to Clavigero, the whole of the Mexican empire was comprehended between the fourteenth and twenty-first degrees of north latitude; and between two hundred and seventy-one, and two hundred and eighty-

three degrees of west longitude, from the meridian of Ferro*. The finest district was the vale, crowned by beautiful verdant mountains, whose circumference, measured at their base, exceeded a hundred and twenty miles. A great part of the vale is occupied by two lakes, one of sweet water, but that in the other is brackish, Besides Mexico, there were about forty eminent cities, and innumerable villages and hamlets in this delightful valley.

" A great part of the mountainous country was possessed by the Otomies, a fierce uncivilized people, who seem to have been the residue of the original inhabitants. The provinces towards the north were occupied by the Chechemecas, and other tribes of hunters.—None of these recognised the Mexican monarch. Tlascala, only twenty-one leagues from

* The map in this volume is nearly the same as the one in Clavigero, with the exception of the latitudes being made conformable to more recent authorities, and the longitudes from Greenwich. This map has no pretension to any thing more than as a general guide to the *ancient* history, Clavigero, we may presume, being the best authority for the division of the ancient states.

the capital, was an independent and hostile republic. Cholula, still nearer, was a recent acquisition. Tepeiacac, thirty leagues from Mexico, was a separate state. Mechuacan, whose frontier was within forty leagues, was implacable to the Mexican name. Thus circumscribed, we must moderate the high ideas formed from Spanish historians*."

We will now endeavour to give the reader a sketch of Anahuac, the old name of New Spain, before the arrival of the *Mexicans*.

"The Toltecas," says Clavigero, vol. i. p. 84, "are the oldest nation of which we have any knowledge, and that is very imperfect."

* Robertson, ii. 293. "When the *Mexicans* arrived in Anahuac, says Clavigero, they found it full of large and beautiful cities." Vol. i. 416. No *proofs* of this assertion appear in any ruins of dwellings built of *solid* materials. The ruins of Mitla, and those near Guatimala, are probably not older than the thirteenth or fourteenth century, according to Humboldt, (*Vol.* ii. 158). The ruins of Mitla are ornamented with Greek and Arabesque borders, very similar to such as are seen on Chinese and Japanese card boxes and counters, and also on the dresses of the Incas.

They are supposed to have come from the more northern parts of America, or rather from the most *eastern parts of Asia,* to the western shores of America. This opinion is supported by the general tradition of those nations, which asserts, that their ancestors came into Anahuac from the countries of the north and north-west; also by the remains of many ancient edifices built by these people, in their migrations*; as well as the common belief of the people of the north; and also by ancient paintings of the Toltecas, which represented the migration of their ancestors through *Asia,* the northern countries of America, and their founding of the kingdom of Tula.

The Toltecs being, as they say, banished from their own country, Huehuetlapallan, supposed to be in the kingdom of Tollan, from which they derived their name, began their journey, A.D. 544†. In every place they came to, they tarried only as long as they liked, or

* None have been found and described, except Casa Grande.

† Humboldt, ii. 349. Clavigero, ii. 226.

found provisions. But where they made a long stay, they erected houses, and sowed the land with corn, cotton, and other plants, the seeds of which they carried with them.

Thus they travelled southward for a hundred and four years, till they arrived at Tollantzinco, about fifty miles east of the spot where, many centuries after, was founded the famous city of Mexico.

Twenty years afterwards, they removed about forty miles to the west, where, on the banks of a river, they founded the city of Tollan, or *Tula, after the name of their native country**;

* From what follows it will appear how extremely probable it is that the Toltecs emigrated from the river *Tula*, in Mongolia, near their Holy Sea, Baikal.

"The river Tula joins the Orgon, and after being increased with several others, at length falls into Lake Baikal. It has more woods and finer meadows on its banks than the Kerlon, and on its north side are mountains covered with large firs, which afford an agreeable prospect. The Mongols speak of it with admiration. On the bank of this river there is the residence of a Great Lama."—*Du Halde, Vol.* ii. *p.* 251, *and map, p.* 236.

In the year 506, all the north of Tartary was full of convulsions and movements. The Grand Khan of

which became the capital of the Toltecan kings. Their monarchy began, A.D. 670, and lasted

the Geougen, whose residence was on the banks of the *Tula*, and the Tartars of Goei, who were then sovereigns of part of China, were alarmed. A prodigious number of hordes of Huns were dispersed about the Obi and the *Angara*. When the Goei quitted the countries about the river Onon, (near Baikal), all the hordes of Huns settled there. The emperor of south China saw with grief the north of China under the domination of the Tartars of Goei, and solicited the Huns to attack them from the north: the Huns had about three hundred thousand cavalry. They were not successful against the Goei, and returned home. In 507, the Huns were conquered by the Tim-lim, from the Irtish and the Obi, who drove them to the south and dispersed them. In 508, the Goei returned, and the Tim-lim were constrained to flee westward.

In 520, Tzu-hoei became Grand Khan of the Geougen: on his taking the throne his youngest brother suddenly disappeared. A sorceress, named Tivan, declared that he had been carried to Heaven, but that she could cause him to re-appear. The Khan, who was desirous to see his brother, prepared a tent, as Tivan directed, on the border of a lake; in which Tivan offered a sacrifice to the spirit of heaven, when the young man appeared suddenly, and declared that he had been in heaven during the whole time of his absence. The emperor was so pleased with Tivan's power, and she is said to have possessed other charms

about three hundred and eighty-four years.—The Toltecas were the most celebrated people

besides magic, that he made her his empress, and followed her sage counsels, &c.

In 535, the Tartars, north of China, divided into two empires; one went to the west the other to the east.

"The Turks first arose into notice under their leader Bertezena, about the year of Christ 545. Their power increased so prodigiously, that their cavalry, men, and horses, were proudly computed by millions, says Gibbon; and in less than fifty years, they had wars with the Romans, the Persians, the Tartars, and Chinese. The head quarters were near the sources of the Irtish in lat. 49° according to the Chinese literati." They conquered up to the Arctic Sea; and *Yukutsk* is, in De la Croix's map to the Life of Timur, named *Northern Turquestan.* In these conquests, says Gibbon, some vestige may be discovered of the form and situation of Kamtchatka, where sledges were drawn by dogs.

In 555, the Turks ravaged and subjugated great part of Tartary, and all the north of Asia belonged to this new and formidable power, who had started forth only *about ten years.* The present Turkish chief's name was Mokan Khan: he possessed from the Japan Sea to the Caspian, and from China and India, to the Arctic Ocean."—(*D'Herbelot, Vol.* iv. *p.* 98.) On the eastern side, this Grand Khan had subdued the Kitans, north of Corea, and all the oriental Tar-

of Anahuac*, for their superior civilization and skill in the arts; and they lived under regular

tars, to the shores of the sea of Leao-tong. Some of the Geougen had sought refuge in China. The Grand Khan demanded them: and the emperor was under too great alarm not to give them up; when they, about three thousand, with their Khan, were all instantly beheaded.—*See Gibbon, Ch.* xlii. *D'Herbelot, Bibliotheque Orientale Supplement, by Visdelou and Galand. Vol.* iv. *pp.* 89, *et seq. De Guines' Hist. des Huns, Vol.* ii. *p.* lviii. 352. *Vol.* iii. *p.* 7. (In the war against Justinian, the Huns dragged at their horses' heels one hundred and twenty thousand subjects of the Roman empire.—*Gibbon,* iv. 222).

Thus, more urgent motives for emigration could not possibly exist; and whither could any one flee, to save his life, but towards America? North and west were approachable by this murderous cavalry; and we have seen that protection from the Chinese was out of the question. There are two possible routes, one by the ice, in the now Behring's Straits, the other by the Fox and Aleutan islands, which form a chain considered to be a branch of the Kamtshadale mountains continued to America, in the sea.—(*Tooke's Russ. Em.* ii. 203). Thus the dates, the motive for flight, and the cause for the Toltecs naming their new residence *Tula,* are all demonstrated in a more satisfactory manner than any one could reasonably have anticipated.

* "Anahuac signifies *near the water,* from which is derived the name *Nahuatlaca,* by which the polish-

laws. The nations that have succeeded them, avow that they are indebted to the Toltecs for their knowledge of the culture of grain, cotton, pepper, and the most useful fruits.—They had the art of casting gold and silver into what form they pleased; and acquired great reputation for the cutting of all kinds of gems.

But nothing raised their character so high, as their system for the arrangement of time, which was adopted by all the civilized nations of Anahuac. It is said, that, observing in their *own country* how the solar year exceeded the civil year by about six hours, they regulated it by interposing the intercalary day once in four

ed nations, occupying the banks of the Mexican Lake, are known."—*Clavigero, Vol.* i. *p.* 1. It is not said whether the Toltecs gave this appellation, or if it existed at their arrival. The country near Lake Baikal, from which I supposed them to have emigrated, bears a similar designation of its inhabitants.—" Dauria, in which country Genghis Khan was born, is so called, being *full of water*, to distinguish it from the barren country of the Mongols." The Tungusi, when they settled, lost the name of Tartars, and were called Su Mongols, or *Water*, or *Lake* Mongols.—*Strahlenberg*, *p.* 357, 452.

years, which they did *above one hundred years before the Christian era**.——*Clavigero, Vol.* i. *p.* 86.

Their religion was idolatrous, and they are supposed to be the inventors of the greater part of the mythology of the Mexicans†.

The Toltecs multiplied exceedingly, and extended their population every way, in numerous and large cities. They were afflicted with drought, dreadful famine, and mortality, in the reign of Topiltzin, who died, A.D. 1052;

* The Mexican account of the proficiency of these emigrants in astronomy, agrees with the Chinese history in a very remarkable manner. "We have the state of the Chinese Heavens, (says father Gaubil), composed more than *one hundred and twenty years before Christ*, by which we find the number and extent of their constellations, and what stars then answered to the solstices and equinoxes, all by observation. Here we see likewise the declination of the stars, with the distance of the tropics, and the two poles. The Chinese have, for above two thousand years, been acquainted with the *length of the solar year*, consisting of three hundred and sixty-five days and almost six hours."—*Du Halde, Vol.* ii. *p.* 230.

† Clavigero, Dissertation I. Humboldt, Vol. ii. 218. See also Rees's Cyc. "Mexico."

and with him the Toltecan monarchy terminated.

Some of the wretched remains of the nation removed to Yucatan, some to Guatimala*, and some continued in the kingdom of Tula, and dispersed themselves in the vale where Mexico was afterwards founded. There cannot be a doubt, that the Toltecs had a clear notion of the deluge†.—*Clav. Vol.* i. *p.* 87.

For about a century, Anahuac remained almost depopulated and desolate, until the arrival of a great number of the Chechemecas, A. D. 1170, (*Humboldt, Vol.* ii. *p.* 251), who came originally from the northern countries. Their native land they called Amaquemecan, where, they say, different monarchs ruled their country many years. They were eighteen months on their journey, on which they pass-

* The ancient inhabitants of Guatimala were a highly cultivated people, as is proved by the ruins of a great city, situate in a place, which the Spaniards call *el Palenque.—Humboldt, Vol.* ii. *p.* 254.

† The Mongols and Tartars consider themselves as descendants of Japhet.—*Abul Ghazi, P.* i. *Ch.* ii.

ed the ruins of the buildings constructed by the Toltecs, and then arrived at Tula.

In the character of these people, a certain degree of civilization was blended with many traits of barbarity. They had distinctions between the nobility and commonalty, and the plebeians reverenced their superiors and their prince. They neither practised agriculture, nor those arts which accompany civil life: they lived on game, and fruits, and roots of spontaneous growth; their clothing was the skins of beasts; and their arms, bows and arrows. Their religion consisted of the simple worship of the Sun*.

* Clavigero (*Vol.* ii. 227) states confidently that the Chechemecas arrived in Anahuac, A. D. 1170. As they were eighteen months on their journey, they migrated in 1168, from Amaquemecan; where *two brothers had quarrelled* regarding the possessions left by their father.—(*See Clavigero, Vol.* i. 91.)

The description of them is that of Mongols. They came by the *same road, and spoke the language of the Toltecs.*—There is every probability that they are from the same neighbourhood of the Tula, which was in a remarkably convulsed state from 1168 to 1170. The Khan of the Keraits (of Caracorum,) had taken

One of their princes was sent by Xolotl, his father, to survey the country; and Xolotl established himself in Tenayuca, six miles north of the site of the future Mexico; and distributed his people in the neighbouring lands.

In process of time, he became acquainted with several of the Toltecan families, who had remained, with whom he encouraged alliances; and, from them, acquired the arts of agriculture, of digging for metals and casting them, of cutting stones, spinning and weaving cotton and other things, in all of which their manners and mode of life were improved. Eight years had scarcely elapsed, when six respectable persons, with a considerable retinue, arrived from a kingdom near to Amaquemacan, " and we suspect them to have been the *six*

Timougin's (Genghis Khan) wife prisoner, Genghis himself was captured by the tribe of Tanjout; and Genghis's *own tribe* (he had several *brothers*) *revolted against him;* as did also the powerful Mecrites or Merkites.—*P. de la Croix, Book* i. *Ch.* i. The dates and causes for emigration from the same country as the Toltecs, conform with the American History.

tribes of Nahuatlaki, whom we shall shortly treat of."—*Clavigero, Vol.* i. *p.* 93.

After the beginning of the thirteenth century*, three princes arrived, with a great army of the Acolhuan nation, natives of Tecacolhuacan, which was not very distant from Amaquemacan. These princes were named Acolhuatzin, Chiconquauhtli, and Tzontecomatl, of the most noble house of *Citin;* they were the most civilized of any since the Toltecs. The Chechemecas, at this period, had removed to Tescuco. The three princes represented themselves as sons of a great lord, but had been attracted by the reports they had heard of the happiness of those who were under the Chechemecan monarch. Their courtly manners pleased the sovereign, and he gave his two daughters in marriage to the two eldest princes. The rejoicings lasted sixty days, wrestling, running,

* In 1203 the "furnace of the fight continued glowing from morning till evening," says Condemir; "at length the Naimans were defeated by Timougin, (Genghis), and the Moguls of Mercrit, Ouyrat, and Jagerat fled. —*Abulcair, p.* 7." *De la Croix, p.* 74.

combats with wild beasts, &c. Those Chechemecas, who were most civilized, now changed the name of the nation to Acolhuas; others, who preferred their usual roving life and hunting pursuits, joined the Otomies, who had the same disposition, and occupied a tract of more than three hundred miles. Their descendants harassed the Spaniards for many years.

Xolotl now divided his kingdom into several distinct states, and assigned them to his sons-in-law, and other nobles of each nation. Population and civilization increased.

Ambition having urged some of the chiefs to rebel, they were put to death.

On the decease of Xolotl (a brave man, who was affectionate to his children, and mild to his people), he was succeeded by his son, Nopaltzin; and when he died, his son, Tlotzin, ascended the throne. The succession continued in his family; and the Chechemecan nation ended, like the Mexican, in 1520*.

" The migration of the Nahuatlaks, in 1178,

* Clavigero, Book ii. See Rees's Cyc. " Mexico."

consisted of seven tribes, Sochimilcs, Chaleks, Tapaneks, Acolhuans, Tlahuiks, Tlascalteks or Teochichimeks, and Azteks or Mexicans, who, as well as the Chechemeks, *all spoke the Toltec language.*——*Clav. T.* i. *p.* 151, and *T.* iv. *p.* 48.

These tribes called their country Aztlan, or Teo-Acolhuacan, and declared it to be near Amaquemacan.—*Garcia, p.* 182, 502.

The Azteks had migrated from Aztlan, by Gama's account, in 1064; and by Clavigero's, in 1160.

The Mexicans, properly so called, *separated* themselves from the Tlascalteks, and the Chaleks, in the mountains of Zacatecas*."

With respect to the period of the arrival of the people of Michuacan, the Acolhuas, and Colhuas, who are usually confounded, and some other tribes, the reader is referred to Clavigero, Book ii. The thirteenth century appears to be the probable epoch, but the history is too confused to admit of exact elucidation, as

* Humboldt, ii. 251.

that author acknowledges. Genghis, and his successors, kept Tartary and all Asia in terror and bloodshed, from the year 1166, for above a century.

The Aztecas, or Mexicans, says Clavigero, were the *last* people who settled in Anahuac. They lived, till about the year of Christ 1160, in Aztlan, a country north of the gulf of California, judging by the route of their migration, said by Betancourt to be two thousand seven hundred miles from Mexico; but, according to Boturini, a province of *Asia.*

There was among the Aztecas, a person of great authority, called Huitziton, who, for some reason not known, persuaded his countrymen to change their country. While he was thus meditating, a little bird was singing in a tree *tihui, tihui,* which in their language means *let us go.* "Do you hear that, friend Tecpaltzin?" said he, "it is the warning of some secret divinity to leave this country and find another." These respectable persons drew the body of the nation over to their party, (meaning the six other tribes).

In the ancient paintings of this migration, Torquemada says, there is an arm of the sea, which "I believe to represent the *universal deluge**." Boturini says, it means the gulf of California, which they crossed to reach Culiacan. But, as there are remains of their buildings on the river Gila, and in Pemeria, they must have come by land to Culiacan, and have stopped at *Casa grande* in lat. 29°, where there is an edifice of three floors and a terrace, by universal tradition attributed to them. There is no entrance to the under floor, but a scaling-ladder is put down from the second†.

It is defended on one side by a lofty mountain, the rest being surrounded by a wall seven feet thick, the foundations of which are existing.—The beams of the roof are pine, and *well finished*, and there are stones as large as mill-stones.

* Clavigero, Vol. i. 114, who has endeavoured, with more zeal than judgment, to account for events, obviously quite modern, by such arguments.

† This is just such a building as we find in Thibet. "They have no staircases or windows, and there is no access to the upper rooms but by a ladder."—*Rees's Cyc.* "*Lama.*"

In the centre of this vast fabric, there is a little mount, from which to observe the enemy. Earthen pots, dishes, jars, and little looking-glasses, of the stone Itzli, were found there*. From hence, they crossed the mountains Tarahumara, and reached Culiacan, on the gulf of California, lat. 24° 30′, where they remained three years. Wherever the seven tribes stayed, they sowed such seeds as they carried with them for food†.

* Such mirrors have been found in the tombs in Siberia and Peru.—*See Ch.* V.

† With regard to the seven tribes, we find in Du Halde, that "the Kalkas live chiefly along the rivers *Tula*, Selengha, Kerlon and Orkon. Their princes are descendants from Genghis Khan or his brothers. They are divided into *seven standards*, with each its head, and looked on themselves as one confederate nation. Divisions frequently arose by the stronger princes oppressing the weaker, but they were easily reconciled by the Lamas, by whom they were governed; and they paid a blind obedience to the Grand Lama."—*Pere Gerbillon, in Du Halde, Vol.* ii. 259.

As the Nahuatlaks arrived in Anahuac in seven tribes, A. D. 1178, there is every probability of their having emigrated from the same place as the Toltecs, as they all spoke the Toltec language, for the follow-

From Culiacan, they journied eastward for many days, and at Chicomoztoc, (the situation of which is not known), they stopped. The Mexicans remained here nine years; but the rest of the tribes proceeded onward, having quarrelled, it is *supposed.* At Zacatecas, there

ing reason:—Between 1175 and 1177 the Khan of the Merkites headed a confederacy against Oungh Khan, then Grand Khan at Caracorum, and Timougin, (the name of the future Genghis Khan), who had espoused Oungh's daughter. The Khan of the Tanjouts was one of the confederacy against Oungh Khan and Timougin. All the Khans and emirs of the confederacy were animated with the utmost revenge against their opponents: and, with their sabres hewing in pieces a horse, a wild ox, and a dog, pronounced these words, "Hear, O God! O Heaven! O Earth! the oath that we swear against Oungh Khan and Timougin. If one of us spare them when occasion offers, and fail to keep the promise he has made to ruin them, and to assist their enemies against them; may he become as these beasts." This quarrel ended in the most bloody and dreadful battle ever recorded in history, in 1179, in which the Tanjouts were nearly extirpated.—*Petis de la Croix, p.* 30, 33. We here see ample cause for the seven tribes saving themselves by emigrating. These warriors never spared their enemies' lives.—*See Maundevile, p.* 303. *P. de la Croix, p,* 311. All the circumstances, time, place, and language agree.

are the remains of an edifice attributed to the Aztecs.

The Mexicans arrived at Tula in 1196. In their journey from Chicomoztoc they divided into two factions: one retained the name of Tlatelolcas, the other Tenochcas, or Mexicans. We must not wonder that the Aztecs journeyed upwards of a thousand miles more than was necessary, as they were uncertain where to stop.

They remained nine years in Tula, at other places eleven, and reached Zumpanco in 1216. The lord of this place became attached to them, and the Mexicans gave an illustrious virgin in marriage to his son, from whom descended the Mexican kings. They remained seven years at Zumpanco, and then proceeded to Tescuco, where they tarried twenty-two years; but in 1245, they were forced to retire to a mountain two miles from the site of Mexico. Here they were persecuted, and in seventeen years repaired to Acocolco, small islands south of the lake. At this place they lived

fifty-two years, most miserably, on fish and all sorts of insects, in huts of reeds and rushes.—In 1314, they were made slaves, and carried to Tezapan, in the state of the petty king of the city of Colhuacan, on the border of the lake. A war arising between the Colhuas and Xochimilcas, the Mexicans armed themselves with staves, the points being hardened in the fire, such as would assist them in leaping through the marshes, from one bush to another*. They also made knives of itzli, and shields of reeds. They agreed among themselves not to take prisoners, but to cut off an ear. In a furious battle they did so, and put the ears of all those whom they had killed or seized in a basket. The Colhuas were victorious. The Mexicans, having no prisoners, were reproached with cowardice: (they had concealed four prisoners, for a particular purpose). Producing their baskets—"Behold," said they, "how many we might have captured†!" The Colhuas

* Clavigero, Vol. i. 118.

† The Mongols and Turks cut off the ears of their enemies.

were, at this sight, awed at the courage and prudence of their *slaves*.

The Mexicans returned to their residence, Huitzolopochko, and erected an altar. They demanded something of their lord, as an offering. He sent a dead bird, in a filthy rag, by a priest, who laid it upon their altar, and retired. The indignant Mexicans placed a knife of itzli and an odoriferous herb upon the altar. On the day appointed for the consecration, the petty king of Colhua, with his nobility, attended, to make a mockery of his slaves. The Mexicans began with a solemn dance, then bringing out their four prisoners, and making them dance a short while, they sacrificed them upon a stone, tore out their hearts, and offered them to their god. *This was the first human sacrifice*, A.D. 1317. The Colhuas returned instantly to Colhuacan, when the king, whose name was Coxcox, being fearful of such cruel slaves, sent them orders to depart from his district. The Mexicans, delighted at their freedom, directed their course to the north, and arrived at Acatzitzintlan, then at Iztacalco,

then at the spot where they founded their city, which they named Tenochtitlan. They erected a temple to their god, Huitzelopochtli, and, having seized a Colhuan, they gratified their revenge by sacrificing him. Around this sanctuary they erected huts with rushes and reeds, and called the place, after another name of their divinity, *Mexico.— Clavigero, Book* vii.

Such is the Spanish author's account of the people who attained to so surprising a degree of grandeur in so short a period.

Robertson, on the important subject of the origin of the Mexicans, says—" According to the Mexicans themselves, their empire was not of long duration. Their country was originally possessed, rather than peopled, by small independent rude tribes: but about the beginning of the tenth century, several tribes moved, from unknown regions in the north and northwest, and settled in different provinces of Anahuac. These were more civilized than the ancient inhabitants. At length, towards the be-

ginning of the thirteenth century, the *Mexicans, more polished than any of the former, advanced from the border of the Californian gulf,* and took possession of the plains near the great lake. After residing there about fifty years, they founded a town, A.D. 1325, which, from humble beginnings, grew to be the most considerable city in the new world. They were long governed in peace, and conducted in war, by such as were best entitled by their wisdom and valour, but the supreme authority centered at last in a single person, and Montezuma, when the Spaniards invaded the country, was the ninth monarch. From the first migration of their *parent* tribe, they can reckon little more than three hundred years, (*i. e.* to the Spanish conquest); *from the establishment of monarchical government, not above a hundred and thirty years, by one account, or a hundred and ninety-seven, by another computation.* If we suppose a higher antiquity, according to the Spanish accounts, it is difficult to conceive how, among a people who possessed the art of recording events by pictures, and who consi-

dered it an essential part of their national education, to teach their children to repeat their historical songs, which celebrated the exploits of their ancestors, the knowledge of past transactions should be so slender and limited. If, on the other hand, we adopt their own system with respect to the antiquities of their nation, it is no less difficult to account either for that improved state of society, or for the extensive dominion to which their empire had attained when first visited by the Spaniards. The infancy of nations is so long, and even when every circumstance is favorable to their progress, they advance so slowly towards any maturity of strength or policy, that the *recent* origin of the Mexicans seems to be a strong presumption of some exaggeration in the splendid descriptions which have been given of their government and manners."—*Robertson, B.* vii.

Such, we find, is the unsatisfactory account of the origin of the Mexicans, and which appears to Robertson irreconcileable with facts. Clavigero acknowledges, that the more he endeavours to elucidate these questions, the

more he is puzzled, and reduced to despair.—*Vol.* i. *p.* 103.

Robertson has totally disregarded the mammoths' bones, and the traditions about them, as belonging to the history; and Clavigero believed them to be human.—*Vol.* ii. *p.* 224.

Both Robertson and Clavigero consider the Mexicans as Aztecs, who accompanied the seven tribes.

Clavigero describes the Aztecs as reduced to slavery, and in the lowest state of degradation, under the insignificant Colhuas; but he acknowledges that *Chechemecas, Aztecs,* and *Mexicans,* are frequently called, in history, *Mexicans, without discrimination,* (*Vol.* ii. *p.* 202), or distinguishing the *Mexicans* from those who arrived before them*. It may be allowed, as they spoke the same language, (*Clavigero, Vol.* i. *p.* 107.) that Montezuma's race *were Aztecs;* but the following reasons are offered why *they* arrived by sea, and not with the seven tribes. " *It is*

* The reader is requested to keep *this confusion* of names especially in view.

*not by theory or conjectures, that history decides with regard to the state or character of nations. It produces facts as the foundation of every judgment which it ventures to pronounce**. Every authority agrees that the city of Mexico was founded in 1325.

Now, if we take facts, and Clavigero's acknowledged confusion in history and names, the writer ventures, with some confidence, to offer the following solution of this very difficult problem; and which, according to *his view* of this question, will clear up all the discrepancies.

I. The seven tribes emigrated from their native land in 1178, when Timougin (Genghis) was twenty-four years old, and struggling for power; they were not likely to be so cultivated as the troops sent to invade Japan, in 1283, when China was probably the most civilized country on earth, and half of which had been conquered by Genghis, who died in 1226.

* Robertson, Vol. ii. 273.

II. The painting of the Aztecs or Mexicans, the *last* who arrived, according to Boturini, represents the *gulf* of California, which they crossed to Culiacan, lat 24° 32′. He also says, that Aztlan, the country from which they came, is a province of *Asia.* —— *Clavigero, Vol.* i. *p.* 112.

A gigantic skeleton has been found *in California,* upon a hill not far from Kada Kaaman, (*Clavigero, Vol.* i. *p.* 84.) This place is not in the map of Venegas. *Carmen* may possibly be the same; it is an island on the east shore of the gulf, lat. 25° 30′, in Robertson's map.—California is a barren, rugged, sandy, rocky, peninsula, (*Venegas, p.* 26), such as offered no attractions for settlers.

The Author of *La Galerie Agreable du Monde,* says, that ambassadors on elephants were formerly sent to Mexico.—*Clavig. Vol.* i. *p.* xxviii.

III. Acosta, (*Purchas,* iii. 1066), says—" In the year 1324, the *Mexican people first arrived* at the place of the city. (They had travelled

many years, not being contented with other places). Here they found the ground covered with briars, like woods, and about the middle of the water-stream there was a rock, and a bush growing thereon, called *tunal,* (opuntia), wherein an eagle had her haunt, which was full of bones and feathers of divers birds. Finding the place fruitful, full of wild beasts, fowls, and fishes, and productions of the water, which would be profitable in their dealings with the towns thereabout; and the water-courses being so commodious; and the place so well protected; they determined to remain. *They made themselves a strong city, defended with banks and walls,* about the waters, and among the sedges. Their army had *ten* chiefs, named Ocelapan, Quapan, Acacitli, Ahuexolt, *Tenuch,* Tecineuh, Xomimitl, Xocoyol, Xuiquaqui, and Otototl, as appears in the picture*.

Elephants' bones have been found in a tomb,

* These pictures in Purchas, have never been suspected of not being genuine—it may be observed that the *Mongol* military arrangement was always by the number *ten.*

in Mexico, (*Vega, Vol.* ii. *p.* 394.), and part of a grinder near Mexico, exactly like those of *Siberia.*—Cuvier.

The city was first called *Tenochtitlan,* and afterwards was named Mexico*.

Tenuch was selected as the chief lord, and the others were to act as captains under him. As they grew in numbers and strength, being a warlike people, they subdued and made tributary two towns adjoining them, named Colhuacan and Tenaincan.

Robertson, (*Vol.* i. *p.* 272), says ——" After they had resided there about fifty years, the city, since called Mexico, was founded."

As the first king was elected fifty-one years after the arrival of the ten chiefs, the name was at that epoch probably changed to Mexico.

The pictures in Purchas are thus interpreted:—

Gage (*p.* 47) relates that this name, in the opinion of some, was derived from *Tenuch,* the first chief. Clavigero, i. 122, says, that the first name was derived from Tunal, (opuntia), which is certainly not so probable.

Tenuch and his nine captains arrived in .	1324
Acamapich, the *first king*, was elected .	1377
Huizilihuitl, his son	1396
Chimalpupuca, son of the last	1417
Yzacoatzi, son of the above Acamapich .	1427
Guegue Motezuma, son of Huizilihuitl .	1440
Axayacaci, grandson of Yzcoatzi.	1469
Tizozicatzi, son of Axayacaci	1482
Ahuizozin, brother to the preceding . .	1486
Montezuma, son of Axayacaci	*1502

IV. THE Tlascallans were the last of the *seven* tribes who arrived in Anahuac.

" The Tlascallans, says Acosta, passed the mountains of *Menade*, towards the east, and settled in a good country.

* Thus it is evident, that some reckon the monarchy from Tenuch, which is just one hundred and ninety-seven years to 1521; others from the first *king:* and these are nearly Robertson's dates. Clavigero mixes the epochs of the journies of the seven tribes, which is quite irreconcileable with the history. Robertson's remark, in p. 289, that the *parent* tribe reckoned little more than three centuries, must be in allusion to the arrival of the *first* Aztecs with the seven tribes: and this being admitted, clears up the difficulties. Hence the strange and inexplicable confusion of dates.—*See Clavigero, B.* iii.

When all these nations (the seven tribes), peopled Anahuac, the old Chechemecas made no resistance, but fled amazed. *Those on the other side of the mountain,* (of Chalco), did not suffer the Tlascallans to remain in quiet, as the rest of the *Chechemecas* had done, but put themselves in defence to preserve their country, and being giants they sought to expel the last comers, (of the seven tribes), but were vanquished by the policy of the Tlascallans, who counterfeiting a peace with them, invited them to a great banquet; and when they were busiest in their drunkenness, there were some lay in ambush, who secretly stole away their weapons. Then did they suddenly set upon them, and the *Chechemecas**, seeking to defend themselves, but not finding their arms, fled to the mountains and forests adjoining, where they pulled down trees as if they had been stalks of lettuces. But in the end the Tlascallans being armed and marching in order, they

* This is an instance of the indiscriminate confounding of names, as Clavigero confesses, Vol. ii. 202. This is an important consideration.

defeated all the giants, not leaving one alive. We must not hold this of the giants to be strange or a fable, for at this day we find dead men's bones of incredible bigness. When I was in Mexico, A.D. 1586, we found a giant buried in the farm called *Jesus du Mont*, whose tooth was as big as the fist of a man, and all the rest in proportion, which I saw, and admired at his deformed greatness."—*Acosta in Purchas*, iii. 1002.

Remains of elephants and mastodontes have been found on the plains of Tlascalla.—*Humboldt*, ii. 21, 249. On the ridge of the Mexican Cordilleras, bones of mastodontes and elephants abound.—*Humboldt*, ii. 21.

V. MONTEZUMA told Cortez that his ancestors were not natives of that land; but had arrived *not many years past by chance, in company with a mighty lord*, (meaning probably Mango Capac*).

* There is no proof in history that the Mexicans and Peruvians were acquainted with each other's being in existence.

Clavigero, Book ii. says, " The Chechemecas like the Toltecs were originally from the north of America, which we may call the seminary of the human race, like the north of Europe; from both swarms have issued: but we believe the country of the northern Americans is still undiscovered. Some, building on the traditions of the natives, and the discovery of skulls and entire skeletons of prodigious size, imagine the first inhabitants to have been giants, I, for my own part, have no doubt of their existence in New Spain, as well as in other parts of the New World. I am well aware that many European philosophers will pity my credulity, but I will not *betray the truth* to avoid censure."

Such being the predominant theory of this laborious author, it is not surprising that he was reduced to despair.

The simple facts, as stated above, appear to clear up all difficulties, and to account satisfactorily for the immediate civilization which appeared with the *Mexican* Aztecs; whose grandeur, we shall see, was completely that of

Asiatic sovereigns. Robertson's surprise and perplexity at such a degree of civilization having so suddenly taken place, are also satisfactorily answered: and more credit may thus be justly assigned to the reports of Cortez and others, of the perfection they describe in several of the arts, and manner of life, of the race of Montezuma, who, like Mango Capac, had probably witnessed the astonishing grandeur of the Great Khan's establishment at Pekin, which they both appear so faithfully to have adopted in the new world. Montezuma describing his ancestors as accompanying a *mighty* lord, is a presumptive proof of Mango being a son of Kublai. With respect to his own descent, he was in all probability a Mongol commander of high rank, from Tangut. In this arduous investigation, the writer of these notes found no satisfaction till he returned to the simple original documents, which he has thus brought together, and with what success must be decided by the judgment of his readers, after perusing this and the next Chapter.

We are now arrived at the year of the foundation of the city of Mexico, at which epoch no proof of any stone or brick edifices, being in existence in North America, except the ruins of Casa Grande and the Pyramids, has been met with by the writer.

The Mexican government was at first aristocratical, until, for their better security, they formed it into a monarchy; and the election, by common consent, fell on the most famous and prudent person among them; he was son of Opochitli, a *very noble Aztec, and a princess of Colhuacan**.

I. ACAMAPITZIN was the name of the first king: " The interpreter of Mendoza's† collec-

* Clavigero, Vol. i. p. 127, acknowledges that it is much to be wondered at, that so illustrious a virgin should marry one of so *degraded* a nation.—Montezuma was descended from Acamapitzin's father.

† As Clavigero has followed different authorities, the dates and lengths of the reigns will not agree, they will therefore not be noticed: this sketch of the reigns is from that author; the spelling of the names is not uniform.

tion ascribes to this king the conquest of the cities Mizquic, Cintlahuac, Quahnahuac, and Xochimilco. This king had two lawful wives, and others who were not honored with the rank of queens. Stone buildings were erected, and the canals were begun, and population increased. On the approach of death, he recommended his family to the care of the great men, and regretted leaving his people tributary to the Tapanecas*.

II. HUITZILIHUITL, son of the deceased, was placed upon the throne, *anointed and crowned.* After many petty wars, involved in uncertainties, the second king died, and was succeeded by his brother.

III. CHIMALPOPOCA had many dissentions with the king of Acolhuacan†. In the eleventh

* Clavigero, i. 129.

† The reader will judge how little authentic history has reached us, by Torquemada relating that the second king of the Acolhuas reigned one hundred and sixty or one hundred and eighty years, and died in

year of his reign, he ordered a great stone to be brought to Mexico, to serve as an altar for the ordinary sacrifice of prisoners*, and a larger round one for the gladiatorian sacrifices.

One of the wives of the king was extremely beautiful, and as she visited among persons of the highest rank, Maxtlalon, the tyrant of

1422; although the Acolhuas arrived in Anahuac, according to Clavigero, after the beginning of the thirteenth century.—*See Clavigero, Book* iii. These long reigns, where there are no books, are believed by the populace, and are merely one of the tricks of the Lamas. One of Genghis Khan's grandsons in Siberia asked Rubruquis if it were true, that the Pope was five hundred years old?—*Wars and Sports, p.* 49.

* It was the custom of the Moguls under Genghis, to kill all they could of those who had opposed them, even after victory, and to pile up their skulls. The Aztecs who arrived by land discontinued this custom, and seized the prisoners to sacrifice them to their idol. Montezuma justified this horrid practice: "We have a right," said he, "to take away the life of our enemies; we could kill them in the heat of battle as you do your's. What injustice is there in making them, who are condemned to death, die in honour of our gods? The Mexicans were never known to sacrifice *their own countrymen to their gods.*"—*Clavigero, Vol.* ii. *p.* 445.

Acolhuacan, contrived an opportunity, and brutally dishonoured the queen. She returned to Mexico in anguish, to mourn with her husband; who, in dread of the power of the tyrant, resolved to die a sacrifice in honour of his god, in order to cancel his degradation. While the sacrifice was performing on other victims, and the king's turn was at hand; some troops of the tyrant rushed forward and seized him. He was confined in a wooden cage or prison, till, weary of his suffering, he contrived to hang himself upon a small beam. During this reign, the cities of Talco and Tequizquiac were conquered. Chimalpopoca had many children by his concubines.

IV. Itzcoatl had distinguished himself as commander of the Mexican armies for thirty years. This king quickly revenged the injuries sustained: he, with his allies, took the towns of Tescuco, Acolman, and Coatlican, slaughtering all who opposed his troops; thus reducing the capital and two other cities to obedience, in one day. The Mexicans com-

manded by Montezuma, surnamed for his courage Ilhuicamina, or Archer of Heaven, overthrew the Tepanecas, and killed the tyrant Maxtlalon, an event of importance in the Mexican annals. Alliances were formed with the kings of Tlacopan, and others, and were the cause of the rapid conquests which ensued.

Academies were now instituted in Acolhuacan, for poetry, astronomy, music, painting, history, and the art of divination. The city of Tescuco was divided into thirty divisions, each of which was assigned to a particular art or trade, such as sculptors, goldsmiths, and weavers. Temples, edifices, and gardens were constructed by Rejahualcojotl.

Quantitillan and Toltitlan, *two considerable cities, fifteen miles north of Mexico,* were conquered, but no particulars are known.

Itzcoatl died at an advanced age, full of glory. He had replaced the lawful family of the Chechemecas on the throne of Acolhuacan, enriched Mexico with edifices, and his court with the plunder of conquered nations.

V. MONTEZUMA, or Motezuma, (the Archer of Heaven), was elected with general applause. His first care was to erect a great temple.—The lord of Chalco had seized two princes of Tescuco, and three Mexican lords, who were hunting. They were put to death; their bodies were dried and placed as supporters of pine torches, to light the hall in the evenings. Chalco was attacked on both sides, and sacked, after a vigorous resistance: the lord was punished for his atrocity, and the city was added to the Mexican state*.

Montezuma conquered ten states south of Mexico; some of them a hundred and fifty miles distant; with others on the west.

In the year 1446, the excessive rains caused an inundation. A dyke was made in the lake, nine miles long, and eleven cubits in breadth. In the year 1452, there was so great a famine, that the people were reduced to the necessity

* Clavigero, B. i. to v. To this period there does not appear to have been any conquests recorded, more than about one degree from Mexico.

of eating insects, and herbs which grow in the marshes: and many perished.

The Mexicans were defeated in Mixtecapan, and their garrison was put to death. The Mixtecas, fearing a desperate revenge, made alliances with the Tlascallans and others. A general war ensued; which terminated in the addition to the crown of Mexico, of many of the provinces on the south-east. The slaughter was great: six thousand two hundred prisoners were sacrificed; and their skulls were piled in the edifice *Quaxicalco**, now consecrated for their preservation.—*Clavigero, Vol.* i. *p.* 184.

The governor of Chalco, near the lake, rebelled, and having seized Montezuma's brother, proposed to him to become the king of that city, and to make it the rival of Mexico. After much solicitation, he pretended to consent, and requested to address the people from a commanding height. A kind of scaffold was con-

* The Mongol Emperor Baber, in Hindoostan, in 1526, "ordered a pyramid to be built, which was stuck round with the heads of the slain."—*Dow, Vol.* ii. 130.

structed upon a high tree in the market-place; from which he addressed those Mexicans who were present, on the virtue of fidelity, and its being preferable to life itself; when he instantly precipitated himself to the ground, and was killed. The Chalchese immediately fell on the Mexicans, and they were all destroyed. Montezuma, in revenge, slaughtered immense numbers of his enemy's subjects, and sacked their city.

More conquests were made on every side.—Another temple was built, and many new rites established, with an increase of the number of priests. The king died, feared and beloved; he was sober, prudent, and just: he made new laws, and added great splendour to his court.

VI. Axayacatl was raised to the throne by the dying recommendation of Montezuma.—The king went to war to collect victims for his coronation. His expedition was to Tecuantepec, four hundred miles south-east of Mexico, on the coast of the Pacific Ocean. His conquests were extended to the port of Coa-

tulco. He returned rich with spoil and tribute. The prisoners were sacrificed. More conquests were made, and the temple of Coatlan was erected.

The year 1470 was distinguished by the death of Nezahualpilli, king of Acolhuacan, the Solon of Anahuac, and who made Tescuco the Athens of America. He lived eighty years, and reigned forty-four. His body was *secretly burnt**, and the people were persuaded that he was translated to the gods, in reward for his virtues. During his reign, crimes were infallibly punished. No suit, civil or criminal, could remain undecided more than eighty days. He supported the aged and the destitute. He studied the stars, plants, and animals. He deplored to his sons the adoration of idols, and the human sacrifices; but felt himself constrained to conform to customs which were established.

He erected, in honor of the Creator, a tower consisting of *nine* floors. The upper one was

* This is the common trick of the Lamas.

dark, vaulted, painted blue, and had a cornice of gold. Men resided here to strike plates of fine metal*, at certain hours, when the king kneeled and prayed to the Creator of heaven, to whom he composed sixty hymns; and also two odes or songs; which have been translated into Spanish.

Axayacatl made some further conquests on the north and west. He was wounded, and lamed, in single combat with the lord of Xichipilco, a city of the Otomies. He left a numerous offspring by his different wives: the celebrated Montezuma, the ninth king, was his son.

VII. Tizoc was elected king: his reign is *obscure*†. He gave his granddaughter in marriage to the king of Tezcuco, who had already several wives, and she was accompanied to that court by her beautiful sister, Xocotzin,

* This was evidently a *gong*.

† As this king reigned only thirty-four years previous to the arrival of Cortez, his reign being obscure, is a notable instance of the defectiveness of history, caused by the fanatical destruction of the records.

with whom the king became enamoured, and raised her also to the dignity of queen. These second nuptials were the most solemn and magnificent which had ever been seen. A son by the first was captured by the Spaniards, and died. A son by the second was, while king of Acolhuan, hanged by order of Cortez: his brother was converted to Christianity, and baptized by the name and surname of that conqueror. Tizoc was poisoned: he had collected materials for a very grand temple.

VIII. AHUITZOTL was elected king. He was general of the army, a post which, ever since the reign of Chimalpopoca, had led to the throne. Wars were carried on successfully against Mazahuacan and Tzapotecapan.

In four years, the temple being finished, the two allied kings were invited to the dedication of it. More people assembled at this festival, than were ever seen in Mexico*.

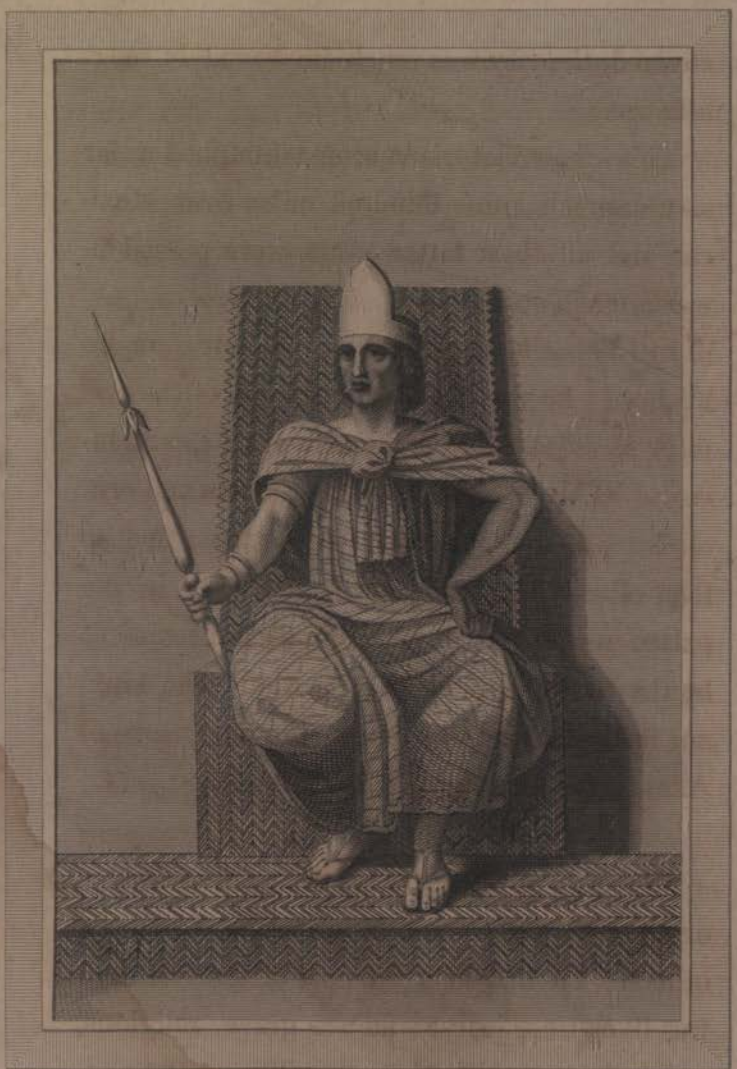
* Some authors affirm, says Clavigero, that there were *six millions*, which, though it appears exaggerated, does not seem *altogether improbable*.—*Vol.* i. *p.* 201.

All the prisoners which had been made during four years, being ranged in two files, a mile and a half in length, were sacrificed in the upper porch of the temple, during the four days that the festival lasted. Torquemada says, there were seventy-two thousand three hundred and forty-four: others affirm the number to have been sixty-four thousand and sixty.—The lord of Xalatlauco had recently built a temple, and sacrificed likewise a great number of prisoners in the same year.

In the year 1498, Mexico was supplied with water by an aqueduct. The priests offered incense, and *quails** were sacrificed, with other solemnities, at the first arrival of the water.—The city by this aqueduct, which had been made by the monarch contrary to advice, was so suddenly overflowed, that the king hurt his head severely in hastily making his escape out of the door of his room.

A quarry of tetzontli stone, being now dis-

* Quails, it is shewn, in another place, were a sacred bird with the Peruvians and *Mongols*.



Engraved by J. Swaine.

MONTEZUMA.

covered, the city was much improved in magnificence.

This king's victorious arms triumphed as far as Guatimala, nine hundred miles from Mexico; and all these latter years were passed in warfare and conquests.

In 1502, the king died of the contusion on his head: he was then in possession of the empire, as it existed on the arrival of the Spaniards. This sovereign was capricious and cruel: he was much attached to women; and so fond of music, that it was to be heard in the palace night and day. He raised Mexico to be the first city in the new world. The king, not having a brother, one of the many sons of Axayacatl had a right to the throne*

IX. MONTEZUMA XOCOJOTZIN, (the younger or second), was elected in preference to all the others. He had held the post of general, and was likewise a priest: he was grave, religious, and taciturn. When the nobility went to ac-

* Clavigero, Vol. i. pp. 197, 207.

quaint him that he was elected, they found him sweeping the pavement of the temple. Being conducted to the palace, and seated upon the throne, he was harangued by the king of Acolhuacan. His virtues were enumerated; and the love of the omnipotent God was declared to be evinced in so happy a choice.

Montezuma heard the whole harangue with much attention; and was so greatly affected, that thrice he essayed in vain to reply, being interrupted by tears. At length, checking his emotion, he with great humility expressed his unworthiness of such an exaltation; and, offering his thanks to the king, he returned to the temple to pass four days in fasting. At the end of that period, he was conducted in royal state to the palace.

Montezuma's first care was to make war, to procure victims for the coronation. The disaster fell on the Atlixchese, who had rebelled. The king, with the flower of the nobility, took the field. In this war the Mexicans lost some brave officers, but returned victorious with prisoners. On this great occasion, there were

pompous games, dances, theatrical representations, illuminations, and such rich tributes, that his enemies, the Michuacanese and Tlascallans, were present in disguise, in order to view this extraordinary grandeur. Montezuma, hearing of this circumstance, magnanimously ordered them to be properly lodged, and entertained during the spectacle.

When his majesty was firm upon the throne, he began to exhibit his real character, under the appearance of so much humility; dismissing men of merit, who had been employed by his predecessors, because they were not nobly born. An old courtier represented to him, in vain, that he would alienate his people by this procedure. His very servants were people of rank, and six hundred lords and nobles attended his court each morning: they passed the whole day in an antechamber, conversing in a low voice, and waiting the orders of the sovereign. The numerous women lived in a sort of seraglio, under the severe care of noble matrons. Of these the king retained those which he preferred, and gave the rest as wives

to his vassals, in reward for their services. All the feudatories of the crown, when absent from the capital, left either their sons or brothers as hostages for their fidelity*.

No one could enter the palace without leaving his shoes and stockings at the gate, nor in any but an humble dress; their rich attire also remained at the gate. On entering, they made three bows, saying, Lord, my lord, great lord! They spoke in a low voice, with the head inclined, and received an answer from a secretary, as humbly, as if it were the voice of an oracle. In taking leave, no one turned his back on the throne.

The Tlascallans had never been in friendship with the Mexicans, and as they possessed the sea coast, and procured their cocoas, salt and cotton from their commerce in that quarter, great jealousy existed between them. The Tlascallans had also afforded refuge to the enemies of the Mexican monarchy. Montezuma

* The marriages and hostages were precisely similar in Peru.

resolved to subdue this small but haughty republic. In the first campaign his army was defeated, and the commander, Montezuma's eldest son, was slain. Fortifications were constructed. A second army of Mexicans was repulsed.

In 1505, a war was carried on against Guatimala, and many prisoners were made. They were sacrificed to Centiotl, the goddess of a temple just finished. The Mixtecas and Zapotecas rebelled and were defeated.

In February, 1506, the century terminated; and the great festival of the renewal of the fire was celebrated with solemn pomp, and many prisoners were sacrificed; their skulls were strung together and preserved.

In 1507, in another war, to subdue Quauhquechollan, three thousand two hundred prisoners were captured and sacrificed.

In 1508, an army was sent to the distant province of Amatla, almost the whole of which died of cold and snow in the mountains, or were killed in battle. These calamities, and

the appearance of a comet, threw the princes of Anahuac into consternation*.

Montezuma now found *a stone of excessive size*, and caused it to be polished and brought to Mexico for the sacrifices†. Twelve thousand two hundred and ten victims were immolated.

In 1516, Nezahualpilli, king of Acolhuacan, retired in his old age, leaving the government to his sons. His diversions were those of the chase. He studied the motion of the stars from his little observatory upon his palace, which was preserved for a century. He then shut himself up, was secretly burned, and some of the nobles, with the vulgar, are persuaded that he is not dead, but has returned to the kingdom of Amaquemacan, from whence his

* The reader is referred to Clavigero, Book v. for the wonderful dreams and prognostics said to have occurred at this period.

† This stone is doubtless the same, of which Mr. Bullock brought the model to London; it was exhibited in 1824.

ancestors sprang. He resembled his father in his sentiments regarding religion; and was so severe, that one of his sons was put to death for using obscene words to one of his parent's mistresses. Great part of his revenues was expended in acts of charity and benevolence*.

In February 1519, Cortez arrived at Cozumel, an island close to Yucatan, where he redeemed Geronimo de Aguilar, a Spanish dean, who had been shipwrecked; and having been kept eight years a prisoner among the Indians, he had become acquainted with their language. He was a man of prudence and sagacity, and proved extremely useful.

Cortez proceeded to Tabasco, and thence to Vera Cruz. (April 2). A canoe full of people approached his ship respectfully, but spoke a language not known to Aguilar. Cortez had a slave, who had been given to him at Tabasco, and who spoke the Mexican and Yucatan languages. She was afterwards known by the

* The above sketch is principally from the long history of Clavigero, the most connected of all the books on this subject.

name of Donna Marina*. This good fortune enabled him to converse, through Aguilar†, in

* Clavigero describes Donna Marina as a young girl of noble birth, beauty, and quick genius; a native of Painalla, a village in Coatzacualco, whose father had been a feudatory of Mexico and lord of several places; and that she had been exchanged for a dead child; thus being defrauded of her right in favor of a son, whom her widowed mother bore in a second marriage. The mother and son, when Donna Marina had occasion to visit her native country in 1524, presented themselves before her in confusion and tears; terrified lest in her prosperity and under the protection of the Spaniards, she would revenge the wrongs done her in her infancy; but having an affectionate heart and generous temper, she caressed them with kindness. She accompanied Cortez in all his expeditions, as a counsellor and interpreter. Her services to the Spaniards were invaluable, saving their lives by the information she procured. She had a son by Cortez, named Don Martin Cortez, who, on ill grounded suspicion of rebellion, was put to the torture in Mexico, in 1568; his iniquitous and barbarous judges paying no regard to the memory of the unequalled services rendered to Spain by his parents. After the conquest, Donna Marina was married to a respectable Spaniard, named Juan de Xaramillo. She was the first Mexican who embraced Christianity.— *Clavigero, Vol.* ii. *p.* 9.

† Cortez presented to his second wife, Donna Juan-

the Yacatan dialect, with Marina, who communicated with the Mexicans in their own tongue.

Cortez received presents from Montezuma, and was commanded to depart his kingdom.

The Tlascallans were defeated by the Spaniards, and joined them against the Mexicans. The Cholulans were subdued.

Cortez advanced; and, November 8, 1519, on descending the mountains of Chalco, he first beheld the noble lake, and the palaces and gilded domes of Mexico; the surrounding large towns, and cultivated fields.

Montezuma was terribly perplexed by his superstition and fears. About a thousand persons, adorned with plumes, and clad in mantles of fine cotton, came and respectfully announced the approach of the king. Two hundred more,

na de Zunniga, daughter of Count Aguilar, five emeralds wrought by the Mexicans; which were said by Gomarra, who saw them, to be better jewels than any woman had in all Spain.—*Clavigero, Vol.* i. 422. It does not appear whether there was any relationship between his wife and the dean.

in an uniform dress, marched barefoot, in deep silence, with their eyes fixed on the ground.—Three nobles, each with a golden rod, which when they lifted high, all the people bowed their heads, preceded the litter, or chair, covered with plates of gold, and carried on the shoulders of four noblemen, in which was Montezuma, shaded by a rich parasol of green feathers and gold embroidery. He wore a mantle on his shoulders, adorned with gold and the richest jewels: upon his head was a light crown of gold; and upon his feet shoes of gold, tied with leather embroidered with gems and gold. As soon as the king and Cortez saw each other, both alighted; Cortez from his horse, and Montezuma from his litter; when, leaning on the arms of the king of Tezcuco and the lord of Iztapalapan, he walked upon cotton cloths, with which the ground was covered: and Cortez, making a profound bow, approached, and put a cord of gold and glass beads round the king's neck. Cortez was going to embrace him, but was checked by the two lords; when he expressed his respect for so great a mo-

narch. The king touched the earth with his hand, and then, kissing it, gave to the Spaniard two necklaces of mother of pearl, from which hung golden cray-fish imitated from nature.

Cortez was conducted to his dwelling by prince Cuitlahuatzin, the king accompanying him into the palace hall, where he made him sit on a low stool covered with cotton tapestry of gold and gems, the walls being adorned with the same. The king then retired, saying to him, "You are now with your brothers in your own house, refresh yourselves after your fatigue, and be happy until I return*."

The Spaniards, and the immense multitude of Mexicans, were equally amazed at this extraordinary scene.

The palace was so large, that the Spaniards and their allies, with their women and servants, in all about seven thousand persons, were accommodated in it. The chambers were

* Robertson (*See Book* v.) says, Montezuma was in a chair or litter; Clavigero, (*See Book* viii.) always litter. The whole of this interview is similar to the parade, dress, manners, &c. of the Moguls.

neat and clean, the beds were of rush or palm mats, the pillows were covered with matting, and the coverlets were of fine cotton; the seats were of single pieces of wood. Some of the floors were covered with mats, and the walls were decorated with rich hangings of cotton*.

Cortez and his officers dined sumptuously; and were served by the nobility. The rest fared abundantly.

The Spaniards took every precaution for their safety.

The king, accompanied by some nobles, arrived in the evening, with many rich presents, and five thousand very fine dresses of cotton. Montezuma seated himself, and made Cortez sit also upon one of the seats, while every other person remained standing.

The general began, protesting his gratitude, when the emperor interrupted him.—"Brave general," said he "and you his companions, all of you are witnesses of my pleasure

* Montezuma had other habitations, says Cortez to Charles V. such as have no equals to them in Spain. —*Clavigero, Vol.* i. 419.

at your happy arrival at this court; if there has appeared any opposition, it was to humour my subjects. It was reported that you were immortals, and mounted on fierce wild beasts, and that you darted thunder, which made the earth tremble. Some related that you were monsters thrown up by the sea; and such gluttons, that you devoured as much as ten of us could eat. But these illusions are dissipated, and we find that you are kind and generous to those who do not oppose you. You, in like manner, may have been told that I am a god, and can assume the form of a lion or a tiger; but here, (pinching the skin of his arm), you see that I am like other mortals, although more noble and elevated. You now also perceive, that the palace is made of stone and wood; not of gold. The truth is, that the gold-plate, *armour**, *jewels*, and other riches in

* In the armoury of the palace at Madrid, are shown suits of armour, which are called Montezuma's. They are composed of thin lacquered copper plates. In the opinion of very intelligent judges, they are evidently *eastern*. The forms of the silver ornaments

the treasury, *I have preserved from my fore-fathers*, as the usage of kings is, and which you and your's shall at all times enjoy. (On saying this, some tears fell from Montezuma).—Abandoning, therefore, all false representations made to either of us, I accept the embassy of your king, and offer all my kingdom to his obedience; since, from the signs in the heavens, the period seems to be arrived, when the predictions of our ancestors are to be fulfilled, *that there were to come from the east, certain men, differing in habit and customs from us, who were to be lords of this country, for we are not the original people of this land. It is not many years since we came here, by chance, in com-*

upon them, representing *dragons*, &c. may be considered as a confirmation of this. They are infinitely superior to any effort of American workmanship.—*Robertson, Vol.* ii. *p.* 473. To this description is added, "the Spaniards probably received them from the Philippine islands." Clavigero, thinks that they were Mexican.—*See Vol.* ii. 392. But it is very probable, by the dragons especially, that this armour had been brought by the officers on the Japanese expedition. There can be no doubt but that it could be easily preserved.

pany, with a mighty lord; and we have ruled these nations only as viceroys of Quetzalcoatl, our god and lawful sovereign: wherefore I think you are the people we looked for*

* See Clavigero, Vol. ii. p. 68. Acosta in Purchas, Vol. iii. 1123. It is difficult to have a distinct idea of Quetzalcoatl. He is represented as appeasing by his penance, the wrath of the gods, on occasion of a famine in the province of Culan, thirteen thousand and sixty years after the creation. He is said to have arrived with the Toltecs, he was the god of the air, and the divinity of all the nations in Anahuac. "He was the greatest *idol* of all their gods, founder of Cholula, introduced fasting and lacerating their ears and tongues; he left a precept, that they should sacrifice only *quails*, doves, and other fowls. He wore a cotton garment, white, narrow and long, and over that, a mantle set with certain red crosses.—*Acosta in Purchas*, iii. 1123. "Quetzalcoatl was high priest of Tula (Tollan). His reign was the golden age, the earth brought forth, without culture, the most fruitful harvests. The great spirit Tezcatlipoca offered him a beverage, which, on rendering him immortal, inspired him with a desire of visiting a distant country, named Tlapalan, (the Toltecs came from Huehue*tlapalan*), and he went to the *eastern* coast, where he disappeared, after declaring to the Cholulans that he would return in a short time to govern them again and renew their happiness.—*See Humboldt, Vol.* i. *p.* 93.

Montezuma, as a *Mexican*, who arrived seven hund-.

Cortez replied, framing his discourse to these traditions; and the emperor, making them

red years after this saint, must have spoken as the sovereign of the various nations, who like himself adored this god, as he calls him; but he could not mean, that this holy man was the mighty lord with whom his ancestors arrived *not many years since.* With regard to the allusion to the *East*, the Spaniards adroitly applied this to themselves; but it is not at all probable that Europe was meant. The Chinese and Mexicans did not then know that the earth is spherical, it was not known to Timur, who died in 1405, and they therefore expected these visitors to arrive from their own quarter in Asia. This assertion is strongly supported by the native name of Japan being *Nipon*, and in the Chinese language *Sipon*; each of which words signifying *basis or foundation of the Sun.* —*Kæmpfer, p.* 58. The whole of Quetzalcoatl's mysterious conduct appears to be nothing more than the common trick of the Lamas, the kings of Acolhuacan, and all the Bhuddist tribes in Mongolia, Thibet and Tangut. With respect to the strangers having beards, the superior Mongols who mixed with Persians and others had beards, as is known by the portraits of Tamerlane, and his descendants in Hindostan. The writer has never seen a portrait of Genghis Khan or Kublai. By the Mexicans saying to Cortez, when he was besieging their capital, " Considering that thou art the child of the Sun, why dost thou not entreat thy father to make an end of us—O Sun! that canst

more presents, departed. Some days afterwards, Cortez visited Montezuma, and demanded reparation for an assault by his people, in which some Spaniards had been killed. He required Montezuma to remove to his palace, promising that he should be honourably served and attended. The emperor was confounded, and bereaved of speech, at this proposal. He at length haughtily replied, that persons of his

go round about the world in a day and a night, take us out of this miserable life, for we desire death."—*Gomara in Purchas, Vol.* v. *p.* 872. This appears to prove to a certainty, that the Mexicans expected children of the Sun, (that is Mongols), and that Cortez had assumed that character. We find that the vision of Viracocha, brother to Mango Capac, had a long beard. —*See p.* 77, *of this Work.*

" Dr. Siguenza supported his opinion with great learning, that Quetzalcoatl was *St. Thomas.*"—(*Clavigero, B.* ii.) The first Spanish monks gravely discussed, if he were an Irishman or a Carthaginian.—*Humboldt*, ii. 250. The banks of the Tula is the site of a Lama's residence, (*Du Halde's map*), and little doubt can remain but that the Lama of that epoch accompanied the Tóltecs. There was very possibly sometimes an intercourse between Anahuac and Tula in Asia. The arrival of several successive people, at the same safe retreat, warrants that conjecture.

rank were not accustomed to surrender themselves in that manner; and that his subjects would not permit such an affront. This warm debate continued three hours, when Velasquez de Leon exclaimed—" Why waste more time! let us seize him, or stab him to the heart." His fierce voice and gesture terrified Montezuma; and, abandoning himself to fate, he complied with their request. The emperor was carried, by his astonished and afflicted officers, all bathed in tears, to the Spanish quarters.

Qualpopoca, son of the emperor, and five of his principal officers, were summoned to the capital, by orders issued by Montezuma. They were brought to trial; and, for opposing the Spaniards, were, by a court martial, condemned, and burned alive. Cortez, during this scene, ordered the emperor to be fettered.—His attendants, speechless with horror, held up the fetters on his legs, to lighten them, while the disconsolate monarch broke out into loud lamentations and complaints. 'After the execution, the fetters were removed; at which

Montezuma was in a transport of gratitude.—Months were thus passing by, when Montezuma, with groans and tears, in the presence of his chief subjects, acknowledged himself a vassal of the king of Castile; on which there was a sullen murmur among the nobles.

After various events, not requisite for this sketch, the Mexicans attacked the palace.

Cortez induced Montezuma to show himself, in hopes of appeasing the tumult; to which he assented, and he advanced to the battlement in his royal robes. The Mexicans, at sight of their revered sovereign, prostrated themselves, and the weapons fell from their hands: every tongue was mute. The emperor used many arguments to make them cease hostilities. A murmuring was heard, and threats ensued, followed by flights of arrows and vollies of stones. Two arrows wounded the unfortunate monarch, a stone struck him on his temple, and he fell. The Mexicans fled with horror. Montezuma was carried to his apartment, and Cortez hastened to him to console him. The unhappy emperor, during his

confinement feeling how low he was sunk, in a transport of rage tore the bandages from his wounds, obstinately refusing nourishment, and rejecting with disdain the solicitations of the Spaniards to embrace the Christian faith*. He died about the end of June, 1520, after seven months' imprisonment, in the eighteenth year of his reign, and fifty-fourth of his age†.

* Robertson, B. v.

† Clavigero, Vol. ii. 110. Gomara says he was forty-one, which must be a mistake. The portrait is from a copy which Gemelli published of the original, in the possession of Seguenza; this is copied from Clavigero.—*See his Preface, p.* x. The Lamas in Tangut and Mongolia wear a mitre and cap like bishops.—*Du Halde, Vol.* ii. 263. Montezuma's mitre was sometimes made of plates of gold, sometimes of golden thread and beautiful feathers. When he went to the temple he wore a white habit.—*Clavigero, Vol.* i. 342. White is the *Mongol* religious dress.—*Marco Polo, p.* 328. The author of the *Codex Anonymous*, says, "that the Mexican sovereign is figured holding flowers in one hand, and a reed with a cylinder of odoriferous resin at the end, in the other. The Mexican painters represent kings and great nobles with naked feet, to indicate that they constantly ought to be carried in palanquins."—*Humboldt, Vol.* i. *p.* 204. The emperors of Hindostan are thus represented in Dow's History.

Montezuma was a person of good stature, with an indifferent complexion, long visage, and lively eyes.—*Clav. Vol.* ii. *p.* 111.

Gomara, (in Purchas, Vol. iii. p. 1126), describes him of small stature, lean, tawny, with a thin black beard, and six little hairs, as if planted with a bodkin, and long hair on his head. He was called Montezumazin, for dignity*. Three of the emperor's sons had perished in the contest with the Spaniards. The most remarkable of those who survived was Johualicahuatzin, or Don Pedro Montezuma, from whom descended the Counts Montezuma and Tula. From the emperor Montezuma's beautiful daughter, Tecuichpotzin†, are descended the noble houses of Cano Montezuma and Andreda Montezuma.

* *Zin* is the Mogul word for *great*, *gis* is the superlative, Zingis Khan means greatest khan.—*Abul Ghazi*, *Vol.* i. 79. This termination was also used by the Toltecs.

† Clavigero, ii. 112. That princess was baptized by the name of Elizabeth, and survived five husbands; viz. the last two kings of Mexico, and three Spanish officers.—*Humboldt*, *Vol.* ii. 253.

Great troubles followed the death of the emperor. The Mexican chiefs raised his brother Quetlavaca to the throne, but he very soon died of the small pox, which was not known there till the Europeans arrived. Guatimozin, nephew and son-in-law of Montezuma, was elevated to the fatal dignity. After various events, the Spaniards, on their return to Mexico, were enraged at finding so little treasure: some even suspected that Cortez and his confidents had appropriated a large portion to their own use. Imagining that Guatimozin might have concealed some of the treasures, Cortez, without any reverence for the virtues and misfortunes of the last monarch of the Mexicans, ordered that he should be tortured. The unhappy king bore the torments with inconceivable fortitude. His principal friend was also a fellow sufferer upon another rack: overpowered by anguish, he turned a dejected eye towards his master, as if to implore permission to reveal what he knew. His weakness was checked by a look of authority and scorn—"Am *I* reposing upon a bed of flowers?"

said his sovereign; which awed him to silence, and he expired. The cruel heart of Cortez* was ashamed of this horrid scene; and the monarch was released from his tortures—and reserved for new indignities and sufferings. At length, A.D. 1525, on a slight suspicion that Guatimozin had formed a scheme to shake off the Spanish yoke, Cortez, without a trial, ordered the unhappy monarch, together with the kings of Tescuco and Tlacopan—those who were looked up to by the Mexicans with reverence scarcely inferior to that paid to their gods—to be ignominiously hanged. Thus ended the Mexican empire†.

Ancient City of Mexico.

When Cortez entered Mexico, in 1519, it was the pride of the New World, and the no-

* Bernal Diaz relates that this injustice was much blamed, and caused some watching and melancholy to Cortez.

† Robertson, B. v. Clavigero, B. x.

blest monument of the art and industry of man, while unacquainted with the use of iron, and destitute of aid from any domestic animal. The Spaniards who were most moderate in the calculation, reckoned that it contained sixty thousand *inhabitants*. The habitations of the common people were mean, resembling the huts of other Indians; but they were all placed in a regular manner on the banks of the canals, which passed through the city in some of its districts, or on the sides of the streets, which intersected it in other quarters. In several places were large openings or squares, one of which was the great market, where forty or fifty thousand persons carried on traffic.

The temples of their gods, and the houses belonging to the monarch, and persons of distinction, were of such dimensions, that, in comparison with any other which had been seen, they might be termed magnificent. There were other cities in New Spain, Zempoalla, Tlascala, Cholula, Tacuba, and Tezcuco, but they are not described, and the accounts of

the Spaniards, when they first discovered them, are supposed to be greatly exaggerated*.

Mexico, when Cortez entered it, says Acosta, contained sixty thousand *houses*, in each of which there are two, three, and in some ten persons, by reason of which the city is wonderfully replenished with people.

The water is brought by a conduit from Capultepic, about three miles from the city, from the foot of a hill, where there are two stone statues, with their targets and lances—one is of Montezuma, the other of his father, Axayacatl. This water is sold in the streets,

* See Robertson, Vol. ii. pp. 54, 274. (Peru was not then discovered). Of the other cities, Zempoalla appears to have been one of the most considerable. When Cortez went forward to that city, the elated Spaniards who had preceded him, assured him that they had seen a house with walls of silver. To this house Cortez was conducted by the natives; but it was found to be built of lime and stone, plaistered with a white coating, which glittered in the Sun.—*Gomara in Purchas, Vol.* v. *p.* 860. In 1555, Robert Tomson was at Mexico: he saith, there were one thousand five hundred households of Spaniards, and three hundred thousand Indians."—*Purchas, Vol.* v. *p.* 868.

out of boats, which convey it through the canals of the city; and a tax is paid for the same.

The market-place, every fourth day, is sometimes attended by a hundred thousand persons, who come to barter their commodities from many parts of the kingdom. Every merchandize hath its proper place appointed, viz. stone, timber, lime, brick, and all materials for building. All kinds of mats, coals, wood, earthen vessels, glazed and painted curiously; deer skins, raw and tanned, with or without the hair, of many colours, for shoemakers, for bucklers and jerkens, and also for the lining of wooden corslets: skins of beasts, fowls in their feathers, and ready dressed, of all colours, and strange to behold; mantles of cotton; wool of various colours, for beds, clothing, and tapestry; cotton cloth for shirts, table cloths, towels, napkins, linings, &c. There were mantles made of the leaves of the palm and metl tree, others of rabbit fur, very warm; and thread made of the fur: the coverlets made of feathers are the best. There are skeins of cotton thread of all co-

lours. There is great store of wild, tame, and water-fowl; also some birds of prey.

The splendour of the market is to be seen, where articles of gold and feathers, jointly wrought, are sold. They make a butterfly, wild beast, trees, flowers, roses, herbs, in so natural a manner, that it is marvellous to behold; a workman will turn a feather in the sun to find out its proper shade and position, with a wonderful patience, nor will he quit his work to eat or drink till he has succeeded perfectly.

The goldsmiths cast in moulds, or engrave with tools made of flint. They will cast a platter with eight corners, some of which are gold, and some of silver, without any soldering: also fish, each alternate scale upon its back being of gold and silver. They will make a parrot of metal, with his tongue shaking, his head in motion, and his wings fluttering. They cast an ape in a mould, with the hands and feet moveable, holding a spindle in his hand seeming to spin, and an apple as if to eat. The Spaniards were surprised to find that their

goldsmiths were not to be compared with those of Mexico*. They have skill in enamel work, and can set any precious stone. In the market they sell gold, silver, copper, lead, latton, and tin; of the three last not much. There are pearls, precious stones, various shells, bones, sponges, and haberdashery toys and trifles. There are herbs, roots, and seeds, for food and medicine. They have physicians and apothecaries, but they spend little among them. The victuals are snakes without the head and tail, little gelded dogs, moles, rats, long worms, lice, and a certain dust found on the waters, like the ooze of the sea, and made into cakes the size of brick-bats: they eat this with as much relish as we eat cheese, and send it afar off for sale. It is this scum which attracts such infinite numbers of wild-fowl to the lake in the winter season. All the sellers in the market pay to the king a certain sum for their shops and stalls. There are officers to prevent thieving; and in the midst of the market a con-

* See also Clavigero, Book vii. Sec. lviii.

spicuous house, where twelve ancient men sit for the despatch of justice. The goods are bartered; as, a bundle of maize for a hen, a mantle for salt, or for *cacao,* which is their money, They have measure and strike for all kinds of corn; and earthen measures for honey and wine. If any measure be false, it is broken, and the offender punished*.—*Lopez de Goma-*

* We may easily imagine that this sudden and extraordinhry grandeur, was not the work of the Aztecs described by Clavigero, who had been above one hundred and twenty years on the road in their migration, and were reduced to such a condition of misery and slavery as he describes.

If we reflect that this order, justice, perfection in the golden toys, cotton, articles like wadding, scum of the sea, &c. are all exactly Chinese customs, and that Mexico had been founded only in 1325, and that elephants' bones have been found in a *tomb in Mexico;* can a doubt remain of the Mexicans as well as the Peruvians, owing this knowledge and state of society to the shipwrecked warriors in the year 1283? Sir John Maundevile, p. 261, was at Pekin early in the fourteenth century, he describes at the court of the Grand Khan, " tables of gold, upon which were placed peacocks and many other kinds of birds, all richly wrought in gold and enamel, which were so curiously constructed as to dance, sing, and clap their wings.

ra, in Purchas, Vol. iii. *Ch.* ix. *p.* 1123. *Clavigero, Book* vii.

Grandeur of Montezuma.

The emperor had a pleasant countenance and good eyes; gravity and good humour were blended when he spoke. He was neat and fine in his attire, and bathed in his hot bath four times each day: he ate always alone, solemnly, and with great abundance. His table was either a pillow, or a couple of coloured skins.—

But I the less marvel, (says he), because they are the subtilest men in the world." What other part of the earth, except the eastern countries of Asia, could have suddenly introduced these arts of the Peruvians and Mexicans? The very food is that of Tartars and Chinese, who eat dogs and rats, (*Du Halde, Vol.* i. *p.* 314), nor are they averse to the vermin mentioned. —(*Rees's Cyc.* "*China*"). The cakes made of the scum of the lake are analogous to the birds' nests of the Chinese: "the birds take the froth of the sea to cement their nests, as swallows use mud. This matter being dried becomes solid and transparent."—*Du Halde, Vol.* i. *p.* 302. The regular lines in which the city was planned, with the canals, are very like a Chinese origin.

His chair was a four-footed stool, formed of one piece, hollow in the middle, well made, and painted. His table cloths, napkins, and towels, were of cotton, very white, and were never used but once. Four hundred pages, sons of the nobles, brought in his dinner, and placed it upon a table in the great hall; when Montezuma reviewed it, and pointed out those viands of which he would eat: they were kept warm in chafing-dishes. Before he sate down, *twenty* of his fairest wives, or those that served weekly by turns, entered, and humbly presented the bason and ewer: he then seated himself, and a wooden trellis-work was drawn before him by the lord steward, who alone served him barefoot, and in profound silence*. *Gomara, Vol.* iii. *p.* 1126.

* "The Grete Chan hathe, every day, fifty fair damyseles, alle maydenes, that serven him everemore at his mete, and for to lye be him o night, and for to do with hem that is to his plesance. And whan he is at the table, thei bryngen him hys mete at every time, *five and five* togredre. And in bryngynge hire servyse, thei syngen a song. And after that, thei kutten his mete, and putten it in his mouthe, for he touchethe

At a distance were six ancient noblemen, to whom the king gave such dishes as he knew they liked best; which they received with reverence, and ate of them without looking the lord Montezuma in the face.

There was music of fiddle, flute, snail-shell, a kettle drum, and other strange instruments, accompanied by discordant voices. Always at dinner time he had dwarfs, crook-backs, and other deformed persons for their singularity and to laugh at: these had their meat in the hall, among the jesters and idiots, who were all

no thing, ne handlethe nought; but holdethe evere-more his hondes before him upon the table, for he hathe so longe nayles, that he may take no thing."—*Sir John Maundevile, p.* 376. This very remarkable identification was written at about the period of the *foundation of Mexico*, as Maundevile commenced his travels, A. D. 1322, and returned in 1356. This is probably the first mention of *long nails;* deemed, perhaps, one of Maundevile's *lies*. He was at Pekin where the Mogul Khans then resided, and with his companions was fifteen months in the Grand Khan's service. From the attachment of the Moguls to the Lamas, and their effeminate conduct and manners, these hardy conquerors became so degenerated, that they were expelled from China in 1369.

served from the king's table; when the rest was sent to the three thousand guards, who were in attendance in the court-yard of the palace. About three thousand pots of wine, such as they drink, were served with the dinner. The platters, dishes, and cups, were all of earth; and the king was never served in them a second time. His service of gold and silver was very rich, but he would not use it, as he thought it a base thing to eat twice on the same dish. Some affirm, that children were slain and dressed for Montezuma's table, but it was not so; only of man's flesh, sacrificed, he fed now and then*. After dinner Montezuma sat still; now suitors approached bowing three or four times, barefoot and their eyes towards the earth; and when he had answered them, gravely in a low voice, and in

* According to Maundevile, p. 3093, it was the custom of the Mongols to taste or eat a bit of the prisoners. "Aftre that thei ben zolden (yielded) thei sleen hem alle, and kutten of hire eres, and sowcen hem in vynegre, and there of thei maken gret servyse for lordes." (Such was the language of a learned Englishman in the fourteenth century).

few words, they retired, walking backwards, without ever turning their faces from the monarch. Many of the suitors were heard and replied to by the secretaries and counsellors, who were in attendance. After this audience, jesters singers, and some who play with their feet, as others do with their hands, amused his majesty. They throw a cudgel high in the air, and catch it like a ball. Some of these players were brought to Spain. They stand on each others' shoulders and the one who is highest plays many feats.

Sometimes Montezuma would look on while others were playing at *pacoliztli,* which is much like our tables; and they play with beans, squared like dice, called patolli, which they throw out of both hands upon a mat, or upon the ground, where certain lines are made, and they set down the chance they have thrown. Some of the common people will risk all they have at this game, and even lose their own persons to serve as slaves.

The king frequently visited the Tennis Court. The ball is made of gum, called *ulli:* it is as

black as pitch, somewhat heavy and hard for the hand, but light to rebound, and better than Spanish wind balls. They play not at chases but at bandy or check, that is, if the ball touch the wall it loses: they may strike the ball with any part of their bodies. It is lawful at this game to risk losing their own bodies. The court is long and narrow, wider at the top than at the bottom, and higher at the sides than at the ends. The walls are white and smooth, and in the side walls are stones like mill stones, with a hole in the middle, just large enough for the ball to pass: and he who strikes a ball through a hole, which seldom happens, has by the rules a right to the cloaks of all those who stand by. They had two images or gods of the ball, to which they prayed.

Montezuma had many palaces: the one in which he chiefly resided hath three courts; in one is a fair fountain, many halls, and one hundred chambers from twenty-three to thirty feet long; and one hundred baths, hot and cold. The walls were of mason's work of marble, jasper, and black stones with veins of red; the roofs were wrought of timber, cedar, cypress and pine,

without nails; and was curiously carved. The chambers were painted and hung with cloth of cotton, or else made of feathers and rabbit's hair. For beds they use mantles laid upon mats, or mats alone. There were one thousand ladies; and including the attending gentlewomen and slaves, about three thousand, many of them were noblemen's daughters. Montezuma took those which he liked best; and many he gave in marriage to his gentlemen*.

The shield or arms of the king is an eagle or griffin, seizing a tiger with his talons.

There was another palace; which had galleries with pillars of jasper, leading to a goodly garden: in which are ten or more ponds of fresh and salt water, full of every kind of lake or river bird; mostly unknown to the Spaniards and admirable to behold. They were carefully attended by three hundred persons. Tapestry, tufts, targets, and rich mantles were made of their feathers, most perfectly worked.

There is another house for birds of prey, hawks, and others bigger, which were esteem-

* The same was the custom with the Mongols and Incas.—*See Ch.* IV. "*Wives.*"

ed as the most noble, these were fed with five hundred guinea cocks daily.

The dwarfs and monstrous persons are kept in halls separately: there are some which are born quite white, but this seldom happens.

In the lower halls, in great cages of timber, the lions, tigers, ounces, wolves and every four footed beast, were kept, and fed with guinea fowls, deer, dogs, &c.

There were in other halls, immense vessels of pottery, some filled with earth, others with water, wherein were snakes as thick as a man's thigh, crocodiles or caymans, twenty feet long, vipers and other reptiles terrible to behold. The blood, and some say, the flesh of men sacrificed, were given to the snakes and beasts. It was pleasant to see how every one of the persons in charge of the animals was occupied.

The roaring of the lions, the fearful hissings of the snakes and adders, the howling of the wolves, the yelling of the tigers and ounces, when they were to be fed, was a strange sight. It seemed a dungeon of hell and dwelling place of the devil; and so it was indeed, for near it was a hall one hundred and fifty feet long,

and thirty broad, where was a chapel, with a roof covered with plates of silver and gold, store of pearls, agates, emeralds, rubies, and other sorts; and this was the oratory where Montezuma prayed in the night season; and where the devil appeared unto him, and gave him answers according to his prayers.

The king had some armories containing all the munitions of war, bows and arrows, slings, lances, darts, clubs, swords, bucklers, and gallant targets, more trim than strong. The wood they use is very hard, and their arrows are pointed with flint or fish bone; and are venomous, if the head remain in the wound. The swords are of wood and the edge is of flint; with these they cut off a horse's neck at a blow. They fasten the flint on the staff with a glue which never afterwards separates. It is made of a root called *Zacolt*, rasped and mixed with the blood of bats. Thus they make augers and piercers, with which they bore timber and stone.

This great king had many parks, with bucks, harts, hares, and other beasts; and many fish-ponds for sport.—*History of Francis Lopez*

de Gomara, in Purchas, Vol. iii. *p.* 1123, &c. *Clavigero, Book* vii.

The Mexicans were skilful gardeners. The garden of the lord of Iztapalapan was laid out in four squares, and a number of roads and paths. It was planted with every variety of beautiful and sweet-smelling trees, flowering shrubs, aromatic herbs, and fruit-bearing trees. It was watered by canals, in which barges could pass, with a fish-pond in the centre, sixteen hundred paces in circumference, with steps to the bottom all round it; and was the resort of innumerable water-fowl. This garden was improved by Montezuma's successor, and was admired by Cortez and Bernal Diaz. The garden of Huaxtepec was six miles in circumference, and a beautiful river ran through it. Several pleasure-houses were built in it.—This one was full of foreign plants, and was preserved many years by the Spaniards*.—*Clavigero, Vol.* i. *p.* 378.

* This grandeur of Montezuma is almost an exact copy of that of the Incas: and both of them are known

in America, only since the arrival of Mango Capac, which was forty-two years before the foundation of Mexico. The arms are exactly the same as those used by the Mongols; and most of the rest of the arts and customs are so faithfully copied from the manners of the Moguls and the Grand Khans in Kublai's time, that it is only necessary to refer the reader to Marco Polo, and Sir John Maundevile to be convinced that it is quite *impossible* the similitude should have arisen thus suddenly and from chance. It must be particularly recollected that there does not exist any evidence of the Mexicans and Peruvians having any knowledge of each other when they were discovered by the Spaniards. Any person who is acquainted with the manners and customs of the Moguls in Hindoostan, will not fail to recognize many similarities, for which it would have been irksome to have sought out historical authorities, nor was it deemed necessary.

CHAPTER VIII.

Identity of the Mongols and Mexicans.——Pyramids.——Human Sacrifices.——Signs of Time.——Number Nine.——Hieroglyphics.——Veneration for the Owl.——Mexican Warrior.——Funerals.——Cosmogony.——Vapour Baths.——Silk, and Silk Paper.——Copper Tools.——Numerous Small Temples.

Pyramids.

"WHEN the Mexicans, or Aztecs, took possession of New Spain*, they found the pyramidal monuments of Teotihuacan, of Cholula, and of Papantla. They attributed these edifices to the Toltecs, a powerful and civilized nation,

* The date of the arrivals of the Aztecs and Mexicans is treated of in Ch. VII.

who inhabited Anahuac above five hundred years earlier; but it is possible that pyramids may be of anterior date to the year 648 of the vulgar era*.

* This conjecture of the Mexicans is a presumptive proof that they considered these shaped structures as belonging to their customs; and accordingly they themselves likewise built one. The Toltecs and Aztecs or Mexicans spoke the same language. Pyramids were usual in Mongolia. "In the ancient city of Para Hotun, twenty Chinese li in circumference, the foundations and large pieces of the wall are to be seen, with *two pyramids in ruins. This city was built by the successors of the famous Kublai.* Ruins of their cities are to be seen in twenty places in Tartary."—*Du Halde*, ii. 250, 251. It is to be lamented that Du Halde does not mention the size of the pyramids, but they must originally have been considerable, to have caused this remark. The Mongols of Asia, although Mahomedans, continued to build such structures, to awe and terrify their enemies.

"The Mogul Emperor, Baber, immediately after this celebrated victory, A. D. 1526, assumed the title of Ghazi; and as a monument to perpetuate the memory of the battle, he ordered a pyramid to be built upon an eminence near the field, which, according to the *custom of his age and nation*, was stuck round with the heads of the slain. An *astrologer*, for his false prediction, was severely reprimanded: but

The teocalli of Mexico was dedicated to Tezcatlipoca, the first of the Aztec divinities after Teotl, who is the supreme and invisible being, and to Huitzilopochtli, the god of war. It was built by the Aztecs on the model of the pyramids of Teotlihuacan, six years only before the discovery of America by Christopher Columbus.

This truncated pyramid, called by Cortez the principal temple, was ninety-seven metres in breadth, at its basis, and fifty-four metres high*. This was destroyed by the Spaniards.

We shall describe the ancient ones, attributed to the Toltecs:—The group of pyramids of Teotlihuacan is eight leagues north-east from Mexico, in a plain called Micoatl, or the *Path of the Dead.* There are two large ones dedicated to the Sun (Tonatiuh) and to the Moon

was presented with a lac of rupees and banished from the empire."—*Dow's Hindoostan, Vol.* ii. 130. Timur erected one hundred and twenty towers or pyramids of ninety thousand skulls at Bagdat.—*Sherefeddin.*

* A metre is 39.3702 inches English.

(Metzli): they are surrounded by several hundreds of small pyramids, which form streets, in exact lines from north to south, and from east to west. One is fifty-five, the other forty-four metres in perpendicular height. The basis of the first is two hundred and eight metres in length. It is, according to Mr. Oteyza's measurement made in 1803, higher than the Mycerinus, the third of the three great pyramids of Geeza, in Egypt; and the length of its base nearly equal to that of the Cephren. The small ones are nine or ten metres high, and are said to be burial-places of the chiefs of the tribes. The two large ones had four principal stories, each subdivided into steps. The nucleus is composed of clay mixed with small stones, and incased by a thick wall of porous amygdaloid. This construction recalls to mind that of one of the Egyptian pyramids of Sakhara, which has six stories; and which, according to Pocock, is a mass of pebbles and yellow mortar, covered on the outside with rough stones.

On the top of the Mexican teocallis were

two colossal statues of the Sun and Moon.—They were of stone covered with plates of gold, which were stripped off by the soldiers of Cortez. These structures were at the same time tombs and temples*. When Bishop Zumaraga, a Franciscan monk, undertook the destruction of whatever related to the worship, the history, and the antiquities of the natives of America, he ordered also the demolition of the

* The Sun and Moon are the especial objects of worship of the Mongols. *Teotlihuacan* appears to be the name of the place where the pyramid stands, but it is by no means improbable, as these were tombs as well as temples, that they bore the names of the illustrious dead, like those of the Egyptian kings, Cheops and his brother Cephren.

Thiaut*can*, or Khan, is a Mongol name; the Grand Khan of the Mongols and Tartars, who was upon the throne of China when Sir John Maundevile was at Pekin, in the fourteenth century, was so named. (*See his Travels, p.* 299). The Chinese History does not record the Tartar names, but by the date it must be Shun-Ti the last Mongol emperor, who was expelled for his introducing the idolatry of the Lamas of Thibet.—*Du Halde, Vol.* i. *p.* 217. There is sufficient similitude in the name to make it worth attention, as there may have been a chief bearing that name among the Toltecs.

idols of the plain of Micoatl. We still discover the remains of a staircase built with large hewn stones, which formerly led to the platform of the teocalli.

The pyramid of Papantla is on the east of the above group, in the thick forest of Tajin. It was discovered by chance thirty years ago; for the Indians carefully conceal from the Spaniards whatever was an object of veneration. It had six or seven stories, is more tapering than any other, eighteen metres high, and only twenty-five at the base. It is built entirely of hewn stones, of an extrordinary size, and very beautifully and regularly shaped.—Three staircases lead to the top. The covering of its steps is decorated with hieroglyphical sculpture and small niches, the number of which seems to allude to the three hundred and eighteen simple and compound signs of the days of the civil calendar of the Toltecs.—The greatest, the most ancient, and the most celebrated in Anahuac, is the teocalli of Cholula. A square house was discovered in the interior, built of stone, and supported by cy-

press beams: it contained two skeletons, perhaps of unfortunate slaves, idols in basalt, and a great number of vases, curiously varnished and painted, but which were not preserved; there was no outlet. The bricks were arranged like step-work, in the manner of some Egyptian edifices. There was an altar at the top of the pyramid, dedicated to Quetzalcoatl, the most mysterious being of the Mexican mythology*. He was a white and bearded man, like the Bochica of the Muyscas, and high priest of Tula, (Tollan), legislator, and chief of a religious sect like the Sonyasis and Boudhists of Hindostan, who inflicted on themselves the most cruel penances.

The Indians of Cholula have a remarkable tradition, that the great pyramid was not originally destined to serve for the worship of Quetzalcoatl, which tradition is recorded in a manuscript of Pedro de Los Rios, in 1556†.

* See remarks on Montezuma's conversation with Cortez respecting this saint.—*Page* 327.

† This may possibly allude to its having been originally appropriated to the exhibiting of the skulls of the vanquished, according to the custom of Mongols.

(Here is inserted a fabulous origin of this pyramid, resembling in many circumstances the account of Babel). Rios, to prove the antiquity of the fable, observes, that it was contained in a hymn which the Cholulans sang at their festivals, beginning with *Tulanian hululaez;* words belonging to no dialect at present known in Mexico*."—*Humboldt, Vol.* i. *p.* 81 to 97.

Every day, as the sun was about to rise, several Mexican priests, standing on the upper area of the temple, with their faces towards the east, each with a *quail* in his hand, saluted that luminary's appearance with music, and made an offering of the quails, after cutting off their heads. This sacrifice was succeeded by burning of incense, with a loud accompaniment

* The first of these words may relate to the name of their country *Tula.* With regard to the second, we find that the Incas of Peru sang hymns in praise of the Sun, composed of the word *haylli* which signified triumph.—*See p.* 182. After the reading of which, those who put any confidence in etymological proofs will not think the inference a strained one, that would construe *Tulanian hululaez* to be an invocation of the people of Tula to the Deity.

of musical instruments. All daily burnt incense to their idols, no house was without its censers, and this offering of copal was a civil courtesy to great persons*.—*Clavigero, Vol.* ii. 282, 283.

" The hill of Xochicalo is a mass of rocks, to which the hand of man has given a regular conic form, and which is divided into five stories or terraces, each covered with masonry. These terraces are nearly twenty metres in perpendicular height, but narrow towards the top as in the Aztec pyramids, the summit of which was decorated with an altar. The hill

* It has been seen in Ch. II. that the Peruvians had temples to the Sun and Moon, and watched the rising of the Sun.—*See p.* 189. *Quails* were distinguished from other game by the Mongols, as if devoted to higher use than merely to be eaten as food.—*See Marco Polo, p.* 340. The using of incense before great persons is customary with the Mongols. " When the emperor *Thiaut* Khan passes through cities, every man maketh a fire before his door, strewing upon it sweet gums. When there are Christians, as there are in many cities, they go before him in procession with the cross and holy water, singing Veni Creator, Spiritus, with a high voice."—*Maundevile, p.* 294. Lignum aloes was much used as incense in Kublai's reign.

is surrounded by a deep and very broad ditch, so that the whole entrenchment is near four thousand metres in circumference. On the ridge of the Cordilleras of *Peru*, and on heights almost equal to that of the Peak of Teneriffe, M. Bonpland and myself have seen monuments still more considerable. Lines of defence, and entrenchments of extraordinary length, are found in the plains of *Canada*. The whole of these American works resemble those which are daily discovered in the eastern part of Asia; nations of the *Mongol* race, especially those who are most advanced in civilization, have built walls which separate whole provinces. Among the ornaments of the pyramid of Xochicalco, we distinguish heads of crocodiles spouting water, and figures of men sitting cross-legged, according to the custom of several nations of Asia*."—*Humboldt, Vol.* i. *p.* 110.

* See Wars and Sports, p. 189, where such figures of men are described at Caracorum, the capital of the Mongols. Crocodiles' heads are quite common in Chinese architecture. We find, in Strahlenberg, p.

Human Sacrifices.

It is shown, in this volume, that the Peruvians and Mexicans, each killed their favorite wives and attendants, to bury them with their

365, that the pyramidal shape for their sepulchres is very ancient in Tartary. "Some are only raised up of earth as high as houses, and in such numbers on the spacious plains, that at a distance they appear like a ridge of hills. Others are set round with rough hewn stones, and some with square free stones, and are of an oblong or triangular form. In some places the tombs are built entirely of stone. Hence we find in the ancient maps of Great Tartary, a number of pyramids, with these words, in latin, 'The Pyramidal sepulchres of the Tartarian kings;' though they are not so properly pyramids. Colonel Kanifer, at Jenesai, told me, that when the ambassadors of the Chinese Tartars passed through that city, they desired leave to visit the graves of their ancestors."

On the arrival of the Toltecs in Anahuac, they would naturally wish to inspire the natives with high notions of their power and grandeur. With respect to any accurate resemblance to the pyramids of Egypt, it is by no means improbable that persons may have accompanied the migration of the Toltecs, who had visited Egypt. The Grand Khans of the Turks in the sixth century, and the Mongols in the twelfth and thirteenth, who resided near the rivers Irtish and Tula, had embassies and communication with the nations who pos-

deceased lords, and that it was also a Mongol custom.

" That worship in which no other offerings were made to the divinity than flowers, incense, and the first fruits of their harvests, existed without doubt at Mexico, to the *beginning of the fourteenth century.* Count Stolberg has hazarded the hypothesis, that the worshippers of Vishnoo, and those of Siva, had spread themselves into America, and that the sanguinary worship of the Mexicans is derived from the latter.

" The Mexican gods were generally the same with those of other nations in Anahuac, differing only sometimes in name, celebrity, or rites. Their enemies, the Tlascallans, and their allies of Tescuco, conformed almost entirely with the Mexicans."

The war with the inhabithants of the town of Zochimilco, A. D. 1317, furnished them with the first idea of a sacrifice.

The Colhuans signified their just abhorrence

sessed Egypt. The region of Tula and Caracorum appears to have been the head quarters of the Tartars who invaded or threatened China, from early ages.

of this first sacrifice, which was made in their country; but, fearing the ferocity of their slaves, and seeing them puffed up with pride at their success in the war, they gave the Aztecs their liberty, and enjoined them to quit the territory of Colhuacan*."

Historians differ concerning the number of victims annually sacrificed. Clavigero inclines to think it twenty thousand. Zumaraga, in his letter, June 12, 1531, says, that above twenty thousand were annually sacrificed in the capital alone. Some authors, quoted by Gomara, make the number fifty thousand in the whole empire. On the other hand, Bartholomew de Las Casas reduces the victims to fifty annually, or at most one hundred†. Such uncertainty is there on the score of numbers, that others relate seventy-two thousand three hundred and forty-four, and another writer says sixty-four thousand and sixty prisoners were

* Humboldt, Vol. i. 212—217. Clavigero, B. vi. and Vol. i. p. 118, 259. The origin has been described in Ch. VII. which see, p. 286.

† Encyc. Brit. "Mexico."

sacrificed at the consecration of the temple of Ahuitzotl, in 1486*, although, when Cortez was at Mexico, in 1520, the population of the city was estimated by some Spaniards at only about sixty thousand†. And it is said, that thirty thousand were sacrificed at the coronation of Montezuma.

There is not any thing that may be less depended on than reports of numbers: but when the person who reports is interested in misstating the truth, it is impossible to arrive at a satisfactory conclusion. In this instance, Las Casas, the virtuous advocate of the Indians, wishes to extenuate their horrid rites; while, on the other hand, to promote his own objects, he outrageously exaggerates the atrocities of the Spaniards, by charging them with the massacre of *fifty millions* of the Indians in forty years.

The intention of the writer in giving these

* Rees's Cyc. "Mexico."

† Robertson, Vol. ii. p. 55. Gomara says, there were sixty thousand *houses*. See Purchas, Vol. iii. p. 1131.

notes regarding human sacrifices, is to prove, that, as they were instituted in the manner described, they cannot form an argument against the Aztecs being of Mongol origin, who, it appears, till the year 1317, offered only flowers and fruits at the altar of their divinity. It might with as much justice be denied, that the Christian conquerors of the Aztecs, who, in the *Quemadero* in Mexico, formerly consumed alive in the flames their miserable fellow-beings, were persons whose religion inculcates peace and benevolence, and inspires consolation under those afflictions which are inseparable from human existence.

These two atrociously inhuman institutions, it is curious enough to observe, arose at nearly the same period*.

* The Spaniards would have redeemed many of their excesses, by the abolition of human sacrifices in one shape, had they not introduced the same horror in a manner still more cruel. The annals of England are stained with the same atrocities, which it is to be hoped are, in all countries, at an end for ever. It is to be deplored that they existed so lately in Mexico as the year 1769, if we must believe the following: "A few paces off, facing the Alameda, is the *Quemadero*,

With regard to Peru, Garcillasso, Vol. i. p. 325, relates—" That the chief priest was always a person of the royal blood; and that the sacrifices were regulated according to the ceremonies observed at Cuzco; and not like the superstitions which were practised in some of the provinces, but were forbidden by the Incas. Such was the abominable custom existing before the arrival of the Incas, of sacrificing men, women, and children; and of eating human flesh*."—*Vega, Vol.* i. *p.* 51.

Signs of Time.

" The Mexican nations believe that the sun has been extinguished four times. The day

an inclosure between four walls, filled with ovens, into which are thrown over the walls, the Jews and other unhappy victims of the inquisition; who are condemned to be burnt alive by judges professing a religion whose first precept is charity."—*Voyage to California by Monsieur Chappe D'Auteroche, to observe the Transit of Venus, p.* 45.

* Marco Polo, (p. 551) relates that human flesh was eaten at Kon-cha, in China; in Japan, (*p.* 578); in Sumatra, (*p.* 601, 606, 610).

on which the last sun appeared, bore the sign *tochtli*, (rabbit), which they reckon to have been A.D. 702. This fable is of Toltec origin, and is common to the group named Chichimecks, Acolhuans, Nahuatlacks, Tlascaltecs, and Aztecs, and who, speaking the same language, have been flowing from the north to the south since the middle of the sixth century of the Christian era*. ——*Humboldt, Vol.* ii. *p.* 17, and *Vol.* i. *p.* 209.

The twenty days of the Mexican period were each distinguished by these signs:—" A house, a lizard, a *serpent*, a death's head, a buck, a *rabbit*, water, a *dog*, an *ape*, grass, a cane, a *jaguar*, an eagle, king of the vultures, annual course of the sun, a flint, rain, a flower, a narwhal, and wind. The Mexicans considered those

* In Grosier's History of China, ii. 302, there is an engraving of a rabbit in the *Moon*, and which was embroidered on dresses of ceremony. As the Sun and Moon are both gods of the Mongols, it is not at all probable that the rabbit being thus distinguished in *America*, is the effect of chance.

days lucky, which had the sign of the year*."—*Humboldt, Vol.* i. *p.* 312.

Number Nine.

"THE Mexicans formed a series of *nine* signs, called lords or masters of the night.—We may be astonished at finding a series of

* The twelve years of the Mogul Calendar are named thus:—The mouse, ox, *leopard*, *hare*, crocodile, *serpent*, horse, sheep, *monkey*, hen, *dog*, hog. The priests form their predictions according to the nature and qualities of these animals.—(*Petis de la Croix*, *p.* 1, 209.) The five in *italics* may be allowed to correspond: so perhaps may the lizard and crocodile. The narwhal is peculiarly well known to the Moguls in Siberia and China.—(*Wars and Sports*, *Ch.* xvi.) The mouse, ox, horse, sheep, and hog, were not found in America.—(*Enc. Brit. America*, *3d Ed. p.* 557.) Nor was the hen known there. "When the Indians first heard the crowing of the Spanish cocks, they were foolish enough to imagine that they pronounced the name of Atahualpa, to shew the horror they had of that tyrant. Whenever the cocks crowed, the children mocked them, which, when young, I have often myself done, by crowing aloud, Ata-hu-al-pa! It is by no means true, that these birds were natives of the

nine terms in a calendar that makes use only of the numbers 5, 13, 18, 20, and 52. We may be tempted to look for some analogy between the above and the nine astrological signs of several nations of Asia."——*Humboldt, Vol.* i. *p.* 314.

The number *nine* is very intimately connected with Mongol superstitions, and was very likely to be applied to events relating to the *night.*

" When Genghis was elected Grand Khan, all the people bowed *nine* times——presents must be offered by *nines*——when they are delivered, nine bows are made. The Usbeç Tartars call this the Zagataian Audience. If a Mongol steal any thing, he must restore it

country, as has been asserted by some Spanish writers."—*Vega, Vol.* ii. *p.* 435.

Thus both lists refer to the measure of time, and each is connected with augury. The Mexicans could not continue the references to animals unknown in the new world, but appear to have adapted the *principle* to their new country and almanack. The agreement, as far as it goes, is not at all likely to be the effect of chance.

nine-fold; and nine times nine, if a matter of importance. At an audience, ambassadors must bow *nine* times to a Chinese Tartarian emperor."—*Strahlenberg's Siberia, p.* 86. See also *Ch.* IV. in this volume.

" In the Asiatic system of astrology, with which that of Mexico appears to have a common origin, the twelve signs of the Zodiac preside not only over the months, but also over the years, the days, the hours, and even over the smallest parts of the hours."—*Humboldt, Vol.* i. *p.* 354. The reader who wishes for further conviction on this subject, is referred to the invaluable Researches of this enlightened and learned author, *Vol.* i. *pp.* 276—409.

Hieroglyphic Paintings.

" The records of the Mexicans are a species of picture writing, so far improved as to mark their superiority over the savage tribes of America, among whom, when a leader returns from the field, he strips a tree of its bark, and scratches upon it some uncouth figures, which

represent the order of his march, the number of his followers, the scalps and captives he has taken, &c. The most valuable of the Mexican records are to be seen in Purchas, in sixty-six plates, divided into three parts*. The first contains the history of the Mexican empire

* These celebrated hieroglyphics were sent to the Emperor Charles V., and the vessel was captured by a French ship of war; when they fell into the hands of Andrew Thevet, the king's geographer. At his death, they were purchased by Richard Hakluyt, then chaplain to Sir E. Stafford, the English ambassador at Paris, for twenty French crowns. They were translated, in Sir Walter Raleigh's name, by Michael Locke; but no one was willing to incur the expense of engraving them. At the death of Hakluyt, they, with his papers, were bequeathed to Purchas; who "obtained with much earnestness the cutting thereof for the press, being a thing desired by Sir Henry Spelman; who, in regard of his wise *spell* in divine and human learning, is ready to exhibit himself in deed, whatever any *man* can *spell* out of *Spel-man*."—*Purchas, Vol.* iii. *p.* 1066. Shakspeare and Milton, contemporaries with Purchas, might have gravely admired this notable pun; but as Clavigero says, regarding the monk's conjecture, "that the quadrupeds were conveyed from the old to the new world by angels," it won't do in these days.

under its ten monarchs; the second is a tribute roll; the third is a code of their institutions. *Things,* not *words,* are represented, and they do not exhibit ideas to the understanding. The figures of men, quadrupeds, &c. are extremely rude and awkward*.

" Whatever was the substance employed for the manuscripts, they were almost always folded in zigzag, and before the painting was unfolded, it had the most complete resemblance with our bound books. Whether they are of skin or paper of Maguey, they open in a manner perfectly similar to the *Siamese* manuscripts, preserved in the public library at Paris, which are also folded in zigzag†. This mode of hieroglyphic painting has been practised in the vale of Anahuac since the seventh century.—We are ignorant whether this system was invented in the new continent, or whether it was owing to the emigration of some Tartar tribe

* Robertson, B. vii.

† Siam belonged to Kublai, and there were, very probably, Siamese with the Invaders of Japan.

acquainted with the exact duration of the year*.

It cannot be denied that the Mexicans belong to a race of men, who, like Tartar and Mongol hordes, are fond of imitating the form of objects. Every thing is executed in the most incorrect proportions, which denotes the infancy of the art; but we must not forget, that people who express their ideas by painting, and who are compelled, by their state of society, to make frequent use of mixed hieroglyphical writing, attach as little importance to correct painting, as the literati of Europe to a fine hand-writing in their manuscripts†."

" The first bishop of Mexico issued an edict to commit all records of the ancient history to the flames. The successors of the first monks

* The Toltecs introduced, in the seventh century, the exact Chinese mode of estimating the length of the year, and these hieroglyphics were also then first used. These are strong confirmations of the Toltecs having come from the river Tula, in Mongolia.—*See Ch.* VII.

† Humboldt, Vol. i. p. 163 to 168.

lamented this fanatical zeal, as nothing remained of the history of the empire, but tradition and some fragments of their paintings, which had escaped the barbarous researches of Zummaraga."—*Robertson, Vol.* ii. *p.* 271.

Clavigero asserts, that many more than Robertson allows, escaped destruction; that the paintings were very numerous, and if they had remained, the history would be perfect. The chief school was at Tescuco:—" There, in the square of the market, a mass like a little mountain was reduced to ashes, to the inexpressible affliction of the Indians. From this time forward the Indians, who possessed any, were so jealous, that it was impossible for the Spaniards to make them part with one of them."—*Clavigero, Vol.* i. *p.* 407.

" Boturini, in a work published at Madrid, in 1746, founded on manuscripts of *Indian authors lately discovered,* says—' The eclipse of the sun, at the death of our Saviour, was marked in the Toltec paintings 7. Tochtli, and that some learned Spaniards, well acquainted with their paintings, having compared their chro-

nology with our's, found, that they reckoned from the creation to the birth of Christ five thousand one hundred and ninety-nine years, which is exactly the computation of the Roman calendar.' I leave the prudent reader to form his own judgment; but it is certain, that the Toltecs had a distinct knowledge of the Deluge, Babel, &c." *—*Clavigero, Vol.* i. *p.* 87.

Veneration for the Owl.

" BEFORE this statue, (the sacrificial stone),

* The Mongols claim descent from Japhet.—*Abul-Ghazi, Vol.* i. *p.* 5. With respect to the paintings, the Indians are said to have executed others, to repair the loss of those which were burnt.—(*Clavigero, p.* xxvi.) The one regarding the eclipse was, no doubt, a trick, to please or deceive the Spaniards. It is not, however, improbable, that some of the paintings that were hidden, may, by accidents, be possessed by Europeans. There is no question whatever of those in Purchas being genuine; but as those composed from memory, must be three centuries old, how is it possible to ascertain their correctness, or to distinguish them from real originals? So imperfect are the annals of Mexico, that the history of Tizoc, who died in 1482, is *obscure*. —*See Clavigero, Vol.* i. 197.

is placed two of the original incense burners sculptured in stone on pedestals: one represents a recumbent human figure, supporting the apparatus for fire; the other, an *Owl of very fine workmanship**."——*Mr. Bullock's description of the Exhibition, p.* 33.

* The *owl* was venerated by the *Mongols*, for the following reason: "Genghis Khan rode out with a few men to take a view of the country which he had subdued, when he was suddenly surrounded by the enemy, and his horse was slain: his people thinking the Khan was killed, fled and were pursued; the enemy knew not that the emperor was of the party: and when they returned from the pursuit, they sought for stragglers, and slew some in the thick wood. When they came to the spot where the emperor was, they saw an owl, which had perched on a tree near where Genghis stood; on which one of the soldiers said aloud, "there can be no one there, for there is a bird sitting in the tree;" and they went their way. Thus did the emperor escape death. At night he joined his people, who thanked immortal God, and the bird, by whom their lord had been saved. For this reason, they *worship the owl, and wear its feathers on their head* with reverence, deeming themselves blessed, and safe from all perils.—*Maundevile, p.* 272. *Strahlenberg, p.* 434. The Mexicans, says Clavigero, had sculptors among them, when they left their *native land* of Aztlan.—*Vol.* i. *p.* 412. There were *sculptors* at Caracorum.—

A Mexican Warrior.

" The figure of the warrior, in the relief of Oaxaca, presents an extraordinary mixture of costumes.——The ornaments of his head-dress, which has the shape of a helmet*; those of the standard, (*signum*), which he holds in the left hand, and on which we see a bird, as on the standard of Ocotelolco; are found on all the Aztec paintings†. The vest, with long narrow sleeves, resembles the garment which the

See Wars and Sports, Ch. v. It is not improbable, that they brought the owl with them. The owl which saved Genghis Khan's life, has, probably, been the cause of the Incas' and Emperors' of Hindoostan wearing the feathers on their heads. The priests of the Sun also wear them, as represented in Vega's history. These priests were always of the royal blood.

* It is natural to suppose, that whatever customs obtained in the original country and nation of the Aztecs, they might be somewhat modified by those of a new country and climate. The Mongols wore *iron* helmets.—*Petis de la Croix, p.* 262, *Sherefeddin, Vol.* i. *p.* 493.

† The bird cannot be known without seeing the picture.—*See Remarks on the Owl.*

Mexicans name Ichcahuepilli; but the net which covers the shoulders, is an ornament no longer to be met with among the Indians*.—Below the girdle is the spotted skin of a jaguar with its tail†. The Mexican warriors, in order to appear more terrible, wore wooden helmets, in the form of a tiger's head, with the teeth in the jaws. Two skulls of enemies are tied to the girdle‡.' —*Humboldt, Vol.* ii. *p.* 132.

* This net was to catch men.—(*Humboldt, Vol.* i. 203.) It is an ancient mode, adopted by *Tartars to catch their enemies.* They were used in Tamerlane's army.—*Sherefeddin, Vol.* i. 494.

† Skins of *tigers* (there are no tigers in America) are much used by the Mongols. When Tamerlane invaded Russia, his horses were covered with such skins. —*Sherefeddin, Vol.* i. 356. They send from Samarcand to Pegu, to purchase skins of tigers.—*Vincent Le Blanc, p.* 159. It is very usual in history to call leopards and panthers by the name of tigers, particularly in Africa, where the tiger is not known.

‡ Many barbarous nations have worn the skulls of beasts in warfare. The preserving of the skulls of enemies, as trophies, is a notorious Mogul custom.

Funerals.

" WHEN a king of Mexico died, a lock of his hair was cut off as a relick, (for therein lay the remembrance of his soul), an emerald was put into his mouth, and his body was wrapped in seventeen costly and curiously wrought mantles. Upon the outer mantle was the device or arms of that idol to which he was most devoted, and in whose temple the body was to be buried. Upon the king's face was a vizor, painted with devilish gestures, and beset with jewels; then they killed the slave whose office it was to light the lamps, and make fire to the gods of his palace. They then carry the body to the temple, with targets, arrows, maces and ensigns to throw into the funeral fire. The high priest, some of whom are called Papas, and dress in black, and his crew, receive him with a sorrowful song, and drums and flutes; and the body is cast into the fire, together with jewels, and a dog newly strangled, as a guide. Then about two hundred persons are sacrificed

by the priests, to serve him. The fourth day fifteen slaves, upon the twentieth day five, and on the sixtieth three are sacrificed for his soul. The ashes and the lock of hair, with another which had been saved from the time of his birth, were put into a chest painted on the inside with devilish shapes; on which chest was the image of the king. The king of Mechua can observed the like bloody rites; many gentlewomen were appointed to offices in the service of the deceased, and, while his body was burning, were killed with clubs, and buried four and four in a grave: slaves and free maidens were killed to attend the gentlewomen*."—

* At Sachion, in Tangut, (where there are Turcomans, Nestorian Christians, and Mahomedans), which belongs to the Grand Khan, on the decease of a person of rank, whose body is to be burnt, the astrologers ascertain the year, day, and hour of his birth, and fix the time for the funeral at the period of the same planet being in the ascendant, even should they wait for six months, in which case the body is preserved with gums, in a painted coffin. They provide a number of pieces of paper made of the bark of a tree, upon which are painted figures of men, women, horses, camels, money, and dresses, all of which are burnt with the

Acosta and Gomara in Purchas, Vol. v. *p.* 878. "In one tomb, which was in the tower of a

corpse for his use in the next world. During the ceremony, provisions are supplied, and all the musical instruments are sounded. Father Gerbillon says, it is the custom of the Tartars to burn the bodies of persons of high rank, and to preserve the bones and ashes: but many of them do not burn the bodies, except the persons have died out of China, or in warfare; the Chinese themselves sometimes do the same. The prince, says a missionary, has forbidden the foolish custom which the Tartars have, of burning valuables, and, sometimes, even their domestics with the bodies of their lords.—*See Marco Polo, B.* i. *Ch.* xxxvi. and *notes* 328, 332. The priests in Thibet wear *black. Purchas, Vol.* v. 413. The funeral ceremonies at Kinsay are very similar to those at Sachion, the substituting of drawings upon paper for the real persons, being a reform, probably introduced by Chinese authority. The reader is referred to Ch. VI. "Tangut," where he will find all these customs practised, either in Assam, or other parts of that region. The dog, it will there be seen, was the favourite food of the Assamese. The astrology, and the whole comparison, appears conclusive of a common origin. Were Montezuma's race, Aztec Mongols from Assam? It is far from improbable. The elephants found in the Mexican tomb would apply to all Mongols and Tartars, but peculiarly to the grandees of Assam; which kingdom was, in the thirteenth century, a part of Kublai's empire. We are

temple, the Spaniards found two hundred and forty ounces of gold, and the Anonymous Conqueror was present at the digging of another, in which there was double that weight, says Cortez."—*See Clavigero, B.* vi.

Cosmogony.

"THE cosmogony of the Mexicans, their tradition of the mother of mankind, fallen from her first state of innocence; the idea of a great inundation, in which a single family escaped on a raft; the history of a pyramidal edifice raised by the pride of men, and destroyed by the anger of the gods; the ceremonies of ablution practised at the birth of children, &c. all these circumstances led the Spanish priests,

still very imperfectly informed regarding the geography and history of Assam.

The bigoted Mahomedan, in the reign of Aurungzebe, from whose description that country is chiefly known, is a bad and uncertain guide. It may be presumed, that the intercourse of the British with Assam, during the Burmese war, will throw some light on this subject.

who were with the army at the conquest, to the belief that, at some very distant epoch, Christianity had been preached on the new continent. It is no way doubtful that Nestorianism was known in the north-east of Asia."—*Humboldt, Vol.* i. *p.* 196.

The Peruvians were acquainted with the same allusions to the deluge and Noah.—*See Vega, Book* i. *Ch.* xviii.*

Vapour Baths.

The Mexicans had vapour baths: they were built of raw bricks, and were like ovens, about six feet high, and eight in diameter. The

* The Mongols were familiar with the bible history. They claim descent from Japhet. "Nui dispersed his three sons, *Ham* to the Indies, *Sam* to inhabit Iran, and the youngest *Japhis* into the country of Kuttup Shamach. After he had quitted the mountain where the ark rested, he went to settle about the rivers Atell (Volga), and Jaigick (Yaik). He left eight sons, Turk, Russ, Japhis, &c." The descent from Japhis to *Mungal* Khan, is traced at length.—*Abul Ghazi Bahader, Part* i. *Ch.* i. ii. iii. *See Remarks on Mango's Cross, p.* 227.

stones are made quite hot, upon which water is thrown, and the patient is beaten with a bunch of herbs on the ailing part, and falls into a copious sweat*.—*Clav. Vol.* i. *p.* 430.

Silk Paper.

"Silk was sold in the market of Mexico.—*Cortez's Letter to Charles V.* Pictures are still preserved, done by the ancient Mexicans upon paper made of silk†."—*Clav. Vol.* i. *p.* 71.

* * * *

* This is an exact description of the Russian baths, and which are in use in many parts inhabited by Tartars and Mongols.

† The silk paper, made at Samarcand, is the finest in the world.—*Petis de la Croix, p.* 228. China also has such paper: nor is it improbable, that as some of the Mongols were on shore at Japan, they might have procured such paper there. This single object is a proof of Asiatic origin, whether the paper was brought from Asia, or made in Mexico; the first is the most probable. "In the temples of the Calmucs were found manuscripts in the Tangut, Mongol, and Calmuc characters, upon thick paper, made of cotton or silk,"—*Strahlenberg, p.* 325.

The Mexicans, among their austerities, bored their tongues with pieces of cane†.—*Clavigero, Vol.* i. *p.* 446.

* * * *

" The Peruvians made their arms, knives, carpenters' tools, large pins, hammers for their forges, and mattocks, of copper; for which reason they seek it in preference to gold.—*Vega, Book* v. *Ch.* xv.

The rude tribes in America made their hatchets of stone, or flint; their agricultural implements were of wood. But the Mexicans and Peruvians were acquainted with the method of applying copper to the purposes for which iron is used in other countries‡.

* * * *

† This is a custom with the lowest casts in Hindostan, where the writer has seen them use a thin iron rod.

‡ It is difficult to imagine that the Incas, on their first appearance, had not some arms, spears, &c. of iron: but a few years would consume such precious treasure, and the recollection of it be lost. In Kamtchatka, at the period of the Russian conquest of that country, early in the eighteenth century, the use of

Cortez wrote to Charles V. that, from the top of one temple in Cholula, he had counted more than four hundred towers of others.—Some were nothing else than small terraces of trifling height, upon which was a little chapel for the tutelar idol*.—*Clavigero, Vol.* i. *p.* 267, *Vol.* ii. *p.* 387.

iron was no more known than among the Mexicans, when discovered by the Spaniards."—*Bell of Antermony, p.* 178. The Japanese use copper and brass *tools*, although they have iron, and use tools made of that metal also: we may therefore conclude that they have some mode of hardening copper. Household goods, cramp-irons in ship-building, and many instruments which in other countries are of iron, are made in Japan of copper or brass.—*Kæmpfer, p.* 109.

* There is scarcely a Mongol prince but who has a pagod, although there is not a house in his territory. —*Du Halde*, ii. 257.

CHAPTER IX.

Description of the Fossil Mastodon.

"OF this fossil there are five species, which may be considered as forming a distinct and hitherto unknown genus:——

1. The great Mastodon of the Ohio.
2. The Mastodon with narrow grinders, remains of which have been dug up at Semorre, and many other places in Europe, and also in America.
3. The little Mastodon, with small grinders.—This species is much less than the preceding, and was found in Saxony.
4. Mastodon of the Cordilleras. This species was discovered by Humboldt, in South America. Its grinders are square, and it appears to have been equal in size to the great one.

5. Humboldtean Mastodon. This, which is the smallest species, was found in America by Humboldt.

* * * *

The great Mastodon bears a considerable degree of resemblance to the elephant, in its tusks and general osteology, *the form of the grinders excepted.* Cuvier concludes, that it could not have fed itself without the aid of a trunk.

Dimensions of the skeleton of the great Mastodon found by Mr. Peale, and placed in the museum of natural history in Philadelphia.

	Feet.	*Inches.*
Height over the shoulders	11	0
Ditto over the hips	9	0
Length from the chin to the rump . . .	15	0
From the point of the tusks to the end of the tail, following the direction of the curve	31	0
In a straight line.	17	6

	Feet.	*Inches.*
Width of the hips and body	5	8
Length of the largest vertebra.	2	3
of the longest rib	4	7
of the tusks	10	7
Circumference of one tooth	1	$6\frac{1}{2}$

Weight of the whole skeleton, 1000 lbs.

The form of the crown of the molares or grinders is nearly rectangular. The substance of the teeth is of two kinds only: the inner, or osseous part; and the outer, or enamel; which is very thick, and has no kind of cement or cortical. This very important difference brings this animal nearer to the hippopotamus and the pig, than to the purely herbaceous animals, like the elephant. The crown of the grinders is divided by deep open furrows, into a certain number of transversal ridges; and these ridges are again divided into two large irregular pyramidal obtuse points, a little rounded. The crown, therefore, is studded with these pyramidal points, disposed

in pairs; it is, however, very different from the teeth of the carnivorous animals, which have only one principal longitudinal furrow, divided into lesser indentations, like a saw.—The teeth of the elephant have, on the crown, several little transverse walls, divided into a number of small tubercles, and these grow flat early; whereas the tubercles or cones, on the tooth of the mastodon, being much larger, the crown remains long mammillated. It was this circumstance, of the grinders being studded with points, that gave rise to the opinion of the mastodon being carnivorous.

The number of grinders, according to Cuvier, are six on each side, three above and three below.

The structure of the jaws indicates that the mastodon had tusks, like the elephant or morse. The number of tusks which occur with the teeth further confirms this opinion.

A skull was found by Mr. Peale, which proves this fact, being furnished with alveoles. The curvature of the different tusks varies as

much as in those of the elephant; but M. Cuvier thinks, there is no ground for believing with Mr. Peale, that the tusks turned downwards.

The head of the mastodon being of vast size and rendered exceedingly heavy by the teeth and tusks, which carried the centre of gravity far from the point of support, the neck was therefore necessarily short, like that of the elephant; so that without a trunk it could not have reached the ground with its mouth. Its tusks would also have deprived it of the power of eating on the ground; it is therefore certain, that it must have had a trunk like that of an elephant.

Wherever the remains of the mastodon have been found, it is at no great depth under the soil, and yet they are but little decomposed: *those found in North America are more fresh and better preserved than any other known fossil bones."—Rees's Cyc. Addenda, "Mastodon."*

Note—These bones the writer attributes to the thirteenth century: those in England, Italy, Spain, &c. are historically derived from the third century before, to about the fifth after

Christ: this makes the American bones eight centuries, at the least, more recent, and their condition corresponds with these dates. Respecting the circumstance of some of the bones being (as has been asserted) much larger than those of the elephant; these remarks were made before an accurate comparison was ascertained. The measurement of the one given in this chapter by no means exceeds the size of numerous elephants reported in history. Such is the love of the marvellous, that when these bones were first discovered, Buffon says, "The *mammout*, whose enormous bones we have frequently considered, and conceived to be six times larger than the biggest elephant, exists no more." According to Muller, it should be one hundred and thirty-three feet in length, and one hundred and five in height.—*Clavigero, Vol.* ii. *p.* 286. John Hunter pronounced it *carnivorous*. If such very high authorities, only *a few years ago*, have fallen into such palpable errors and absurdities, we must conclude that science, regarding such objects, is yet in its infancy: but it is at pre-

sent making rapid strides towards accuracy. "The great doctor of the Augustin Church was of opinion that the wild beasts might have been transported from the old world by angels; but this, though it cuts off every difficulty, would not be acceptable in the eighteenth century."—*Clavigero, Vol.* ii. *p.* 215. A couple of Muller's *mammouts*, conveyed across the ocean, one under each arm, in the manner described by the great doctor, would have afforded a singularly interesting sight!

Under the word *mammoth*, which it has been proved, in another work*, is the Siberian name of the *walrus*, have been described, (whenever large bones have been found in England, Siberia, Spain, France, Italy, &c.) elephants, mastodontes, walruses, whales, narwals, and buffaloes. Such is the confusion in Strahlenberg, Messerschmidt, Isbrands Ides, Bell of Antermony, and Pallas.

* Wars and Sports, Ch. VI.

CHAPTER X.

Wild Elephants at Choco, in New Granada. ——Remains of Mastodontes and Elephants found in America. —— Entrenchments. —— Inscriptions. —— Antiquities found in Tombs, resembling Mongol and Chinese.

Wild Elephants in America.

IT is now certain that wild elephants are in existence in New Granada.

" Commenced preparations for my departure from Choco. In the evening made an excursion with Sen^r^ Zereso, Don Louis, and others to a small hill commanding the town; when, the evening being tolerable, we had a fine view of a ridge of mountains which divides this valley from the Pacific Ocean: their summits are entirely covered with snow. The smoke of a

volcano is to be seen, which is situated on the other side of the summit of the mountains.—From a small chain of hills, near to this range of mountains, with a good glass, have been seen numbers of the *carnivorous* elephants *feeding on the plains* which skirt those frozen regions. Their enormous teeth have occasionally been seen: but no one has yet succeeded in getting near to them. There are great quantities of wild cattle in these plains, to kill which the Indians sometimes make excursions. This chain of mountains runs north-east and south-west."—— *Captain C.S. Cochrane's Journal in Colombia, Vol.* ii. *p.* 390.

" The bones of the mammoth which have been found in America, are as large as those which have been found in the old world. It may be asked why I insert the mammoth, as if they still existed?- - I ask, in return, why I should omit it, as if it did not exist? *The traditionary testimony of the Indians is, that this animal still exists* in the northern and western parts of America. He may as well exist in

those unexplored parts now, as he did formerly where we find his bones."—*Mr. Jefferson's Notes on the State of Virginia, p.* 73.

Note.——Choco is the place where we may suppose that some Mongols landed. There is an inscription, such as those people mark the rocks with in Asia, not far from this quarter—(*See p.* 214.) There are bones of elephants and mastodontes found in this country. Whether the fossil teeth of the mastodontes be derived from the elephants first landed, or from those mentioned by Captain Cochrane, it amounts to a proof, that that kind of elephant is not extinct. These wild elephants not being known to Baron Humboldt, is a notable proof of the extraordinary ignorance in which the world still remains regarding what America may contain.

Fossil Bones of Elephants and Mastodontes found in America.—See Map, Nos. 1, 2.

At Cape St. Helen's, where the giants landed, bones, skulls, and grinders have been found.—*See p.* 54 *of this Vol.* At Puerto Viejo, and in the haven of Truxillo, bones, and jaws with teeth three and four fingers long.—*Antonie Galvano's Discoveries, Hakluyt, Vol.* iv. *p.* 46. *Humboldt, Vol.* ii. *p.* 21.

See Map, No. 3.

At Villa de Ibarra, province of Quito, the point of an ivory tusk, calcined, was found at the height of one hundred and seventeen toises. " Ce tronçon etant moins comprimé que ne le sont d'ordinaire les defenses du mastodonte, pourroit faire croire que les vrais elephans à dents molaires composées de lames, ont aussi laissé de leurs depouilles au midi de l'isthme de Panama; mais j'avoue que pour ne rien laisser à désirer sur un fait aussi important à constater, et dont ce seroit là la premiere pre-

uve, il seroit à desirer que ce fragment de defense eut été accompagné de quelque partie de molaire.—*Cuvier, p.* 158. The figure 3 upon the map is placed too high north.

See Map, No. 4.

Bones of mastodontes and of fossil elephants belonging to a species that has disappeared from the surface of the globe, *abound* in the kingdom of New Granada, and on the ridge of the Mexican Cordilleras.—*Cuvier Mem. de l'Instit. Class of Physical and Mathem. Sciences, year* VII. *p.* 14. The plain also which is two thousand seven hundred metres in height, and extends from Suaca to Santa Fe de Bogota, bears the name of the *Field of the Giants.*—*Humboldt, Vol.* ii. *p.* 21.

Note.—The origin of the bones found at Nos. 1, 2, 3, 4, may be attributed to the traditions and history given in Ch. II. to which the reader is referred.

See Map, No. 5.

At Hue-huetoca near Mexico, some laminæ of a large grinder were found: they are entirely like those of the fossil elephant of *Siberia.—Cuvier.*

* * * *

I was told, that giants' bones were discovered in an ancient tomb in the city of Mexico; and also in another place in the same kingdom, by which we may infer that giants have really existed, and that what authors have written about them is not fabulous.—*Garcillasso de la Vega, Vol.* ii. *p.* 394.

* * * *

" When I was at Mexico in 1586, we found a great giant buried in the farm called *Jesus du Mont,* whose tooth was as big as the fist of a man, and all the rest in proportion; I saw it and wondered at his deformed greatness."—*Acosta in Purchas,* iii. 1002. *Vol.* v. *p.* 864. Gigantic skeletons have been found at Tescuco,

Toluca, and Quauhximalpan, (all in Anahuac). —*Clavigero, Vol.* i. *p.* 84.

See Map, No. 6.

It is probable that the Olmecks or Hulmecks, and the Xikalancs boasted, that their ancestors had combated and destroyed the giants or *quinametin*, on the fertile plain of Tlascala, because we find on this spot molar teeth of mastodontes and elephants, which in every country the people take for teeth of men of colossal stature."—*Humboldt, Vol.* ii. *pp.* 21, 249.

Note.—By this remark the traditions are supposed to have been invented from finding the bones. The reader is referred to p. 92 on that subject. So new is the discussion of these questions, that Clavigero insists on these grinders having belonged to human giants; and he is an author of extensive erudition. It is from the accuracy of very modern naturalists, that we shall be able at last to arrive at the truth. Vega and Acosta also consider these

bones to be human. As the Tlascallans arrived in Anahuac after the year 1178, and as no author dates the foundation of Mexico earlier than 1324, and as a skeleton of an elephant was found in a tomb in *Mexico;* (Clavigero, Vol. i. p. 84, says, I know that some of these giants' bones have been found in *tombs*, which appear evidently to have been made on purpose); we may safely conclude that the traditions are founded on *facts*.

See Map, No. 7.

On the ridge of the Mexican Cordilleras, bones of mastodontes and elephants abound.—*Humboldt, Vol.* ii. *p.* 21.

Note.—The reader is referred to the account of the battle between the Mexicans and Tlascallans, p. 297, in which the action of living elephants is described.

See Map, No. 8.

"THE skeletons found near the river called the Great Osages, (N. Lat. 38°, W. Lon. 93° 30′,) were nearly in a vertical position, as if the animals had simply sunk into the mud and been buried there. According to a letter from Mr. Smith Barton, professor at the University of Pennsylvania, to M. Cuvier, "An intelligent traveller had seen near that river thousands of these bones, and had collected seventeen tusks, some of which were six feet in length and a foot in diameter; but the greater part of these bones were much decomposed." Mr. Barton sent a grinder to M. Cuvier, so that no doubt can be entertained that these bones belonged to the mastodon."—*Rees's Cyc. Addenda, "Mastodon."*

See Map, No. 9.

"AT Bigbone-lick in Kentucky, (N. Lat. 38° 45′, W. Lon. 85° 5′), many bones; three of the elephant's grinders are in the museum at

Paris. According to Mr. Rembrandt Peale these grinders are not numerous, and are *like those of Siberia.* They are " dans un grand etat de decomposition, non accompagnées des autres os, si ce n'est peut-etre des défenses; d'où cet estimable artiste conclut que la destruction de l'elephant en Amérique, est de beaucoup *anterieure* à celle du *mastodonte,* ou que les dépouilles du premier ont été apportées d'ailleurs par quelque catastrophe."—*Cuvier.* These were found on the borders of a salt marsh of black fetid mud, at about four feet below the surface.—*Rees's Cyc. Addenda,* " *Mastodon.*"

" The Ohio Indians have a tradition handed down from their fathers respecting these mammoths—That in ancient times a herd of them came to the Big-bone-licks, and began an *universal destruction* of the bears, deer, elks, buffaloes, and other animals which had been created for the use of the Indians. That the Great Man above was so enraged, that he descended on the earth, and that the print of his feet are still to be seen upon the rock, and hurled his

bolts among them till the whole were slaughtered except the big bull, who, when wounded, sprang round and bounded over the Ohio, the Wabash, the Illinois, and finally over the great lakes, where he is living at this day."—*Mr. Jefferson's notes on Virginia, p.* 56.

Note.—This tradition refers in all probability to a hunting circle of Mongols, such as was introduced in Mexico; and the state of the bones corresponds with the epoch of the Mexican empire. The tradition probably has arisen from the remains of the animals, which had been slaughtered in the chase, being found upon the spot.

See Map, No. 10.

" A Mr. Stanley, taken prisoner by the Indians near the mouth of the Tanissee, relates, that after being transferred through several tribes, from one to another, he was at length carried over the mountains west of the Missouri, to a river which runs westwardly; that mammoths' bones abounded there; and that the *natives described to him the animal to which they*

belonged as still existing in the northern parts of their country; from which description he judged it to be an elephant. Bones of the same kind have lately been found some feet below the surface of the earth, in salines opened on the North Holston, a branch of the Tamissee, in north lat. $36\frac{1}{2}°$, west lon. 83°. Mr. Hunter, from an examination of the form and structure of the tusks, has declared that they are essentially different from those of the elephant. Another anatomist, equally celebrated, D'Aubenton, on a like examination, declares that they are precisely the same.—*Mr. Jefferson's Notes on the State of Virginia, p.* 57. *Encycl. Brit.* "*Mammoth.*"

Note on Nos. 8, 9, *and* 10.—The reader is referred to the description of the supposed *Mongol* settlement of Talomeco, page 258; and, to strengthen the idea that these parts were extensively inhabited by people of that nation, the following proofs are offered:—

"The vast mounds and walls of earth discovered in the western country, have excited

the astonishment, and baffled the researches, of all who have seen or heard of them.

The works at Marietta are on an elevated plain above the present bank of the Muskingum, on the east side, half a mile from its junction with the Ohio. They consist of walls and mounds of earth in direct lines, and in square and circular forms. The largest *square fort*, by some called the *town*, contains forty acres, encompassed by a wall of earth from six to ten feet high, and from twenty-five to thirty-six feet in breadth at the base. On each side are three openings at equal distances, resembling gateways.

From the outlet next the river is a covert way, formed of two parallel walls of earth, two hundred and thirty-one feet distant from each other. On the inside they are twenty-one feet in height, and forty-two in breadth at the base: but, on the outside, average only five feet high.—This passage is three hundred and sixty feet long, and probably reached the river when it was constructed.

Within the walls, at each corner, are elevated

squares a hundred and eighty-eight feet long, a hundred and thirty-two broad, and nine high, level on the summit, and nearly perpendicular at the sides. Circular mounds are seen thirty feet in diameter, and five in height.

Towards the south-east is a smaller fort, containing twenty acres, with a gateway in the centre of each side, and one at each corner. These openings are defended with circular mounds. At the outside of the smaller fort is a mound in form of a sugar loaf. Its base is a regular circle, a hundred and fifteen feet in diameter, and its perpendicular altitude is thirty feet.— It is surrounded with a ditch four feet deep, and fifteen wide, and defended by a parapet four feet high, through which is an opening or gateway, towards the fort, twenty feet wide.

The places called graves are small mounds of earth, from some of which bones have been taken, in their natural position, of a man buried nearly east and west, with a quantity of isinglass, (mica membranacea), on his breast. In others there were some bones, partly burnt,

charcoal, arrow-heads, and fragments of a kind of earthenware.

Plates of *copper* have been found in some of the mounds, but they appear to be parts of *armour*. These works were covered with a prodigious growth of trees, one of which was felled, and was judged, from the concentric circles, to be four hundred and sixty-three years old.

About ninety miles farther up in the country, on a plain bounded by a western branch of the Muskingum, is a train of ancient works nearly two miles in extent, with ramparts eighteen feet high.

At Licking are extensive works, some different from those at Marietta, and several circular forts with but one entrance. They have a parapet from seven to twelve feet high, but no ditch.

Utensils are found four and five feet below the surface. They are quite different in kind and shape from the stone tools and flint arrow-heads of the northern Indians, which are frequently picked up on the surface. They un-

doubtedly belonged to a *people acquainted with the arts.*

In some of the mounds have been found *plates of copper rivetted together*, copper beads, various implements of stone, and a *very curious kind of porcelain.* The Indians regard them with as much surprise as we do. There are *inscriptions engraven* on a large stratum of rocks, on the south-east side of the Ohio, two miles below the mouth of Indian or King's Creek, which empties into the Ohio fifty miles below Pittsburgh. The rocks are horizontal, and so close to the edge of the river, that at times the water covers them.

At the distance of a few yards from the bank of the river, there are several large masses of the same kind of rock, on which *there are inscriptions also of the same kind,* which appear to have been engraven at the same time.

The town of Tomlinson, state of Ohio, is built upon one of these square forts. Several mounds are within a mile: three of them are higher than the rest. In digging, to build a stable at the side of one of these, many curi-

ous stone implements were found; one resembled a syringe: there was a pestle, and some oval copper beads. In another mound, in Colonel Bigg's garden, there was a vast number of human bones, stone tools, and a stone signet of an oval shape, two inches long, with a figure in relievo, like a note of admiration, surrounded by two raised rims. Captain Wilson observed that it was exactly the figure of the brand with which the Mexican horses were marked.

A tumulus twelve feet high, and a parapet of five feet, with only one entrance, was surrounded by a regular ditch. One, called the Big Grave, is sixty-seven and a half feet high, with steep sides; the diameter at top is fifty-five feet, but the summit of the apex forms a bason three or four feet in depth: the base is half an acre. It is covered with large trees, and sounds hollow. Its contents may develope the history of these antiquities. The Rev. Dr. Madison thinks these were fixed habitations.——*See the Rev. Mr. Harris's Tour to Ohio.*" *James Mease, M. D. p.* 178.

Note.—The copper armour, the curious porcelain, and the hieroglyphics, correspond with such things found in Peru and Mexico, and subject all these settlements to the strongest suspicion of being Chinese-Mongol.

Among other proofs, there were found, by Soto, at Talomeco, furs prepared as well as the best in Russia or Germany, and improved by being *artificially coloured.* (This is a well known art in China, and not likely to have been practised by the rude Americans.) There were also chamois skins of *different colours,* besides an *immense* number of pearls.—*Vega's Florida, p.* 279.

With respect to the fortifications, we have seen that the first act of the Mexicans was to throw up extensive entrenchments. The writer of this is of opinion with Dr. Madison, that some of these places were fixed habitations, for they resemble those in *Mongolia.* Caracorum, the capital of Genghis Khan, was surrounded by a quadrangular mud wall, a German mile in its whole extent. Olougyourt, the capital of Genghis's son, was surrounded with a quadran-

gular wall, with only one entrance on each side. —*See Wars and Sports, p.* 189.

" On the shore of the Mississipi, some miles below lake Pepin, (N. Lat. 44° 10′, W. Lon. 93°), on a fine plain, we found a partial elevation; which, though covered with grass, I could plainly discern had once been a breast-work of about four feet in height, extending about a mile; its form was somewhat circular, and its flanks reached to the river. It was sufficiently capacious to cover five thousand men, and though much defaced by time, every angle was distinguishable, and appeared as regular, and fashioned with as much military skill as if planned by Vauban himself. Perhaps the hints here given may lead to a more perfect investigation of it, and give us very different ideas of the ancient state of realms, that we at present believe to have been from the earliest period only the habitation of savages."—*Captain Carver, p.* 56.

" After leaving Lake Pepin, in ten days I arrived at the falls of St. Anthony, (lat. 44° 50′); about thirty miles below them, is a remarkable

cave with a lake in it, I found in this cave many *Indian hieroglyphics*, which appeared very ancient, they were nearly covered with moss. They were cut in a rude manner, upon the inside of walls of soft stone."—*Captain Carver, p.* 64.

" Amid the extensive plains of Upper Canada, in Florida, and in the deserts bordered by the Oronoco, the Cassiquiare, and the Guainia, dykes of a considerable length, *weapons of brass*, and *sculptured stones*, are indications that those very countries have formerly been inhabited by industrious nations, which are now traversed only by tribes of savage hunters."—*Humboldt, Vol.* i. *p.* 25. Traditions exist in Canada of a race of giants.—*See Beloe's Herodotus, Clio, note* 98.

See Map, No. 11.

Near the mouth of the Mississipi, an enormous fossil grinder of the elephant, its sides being much worn, as if brought by the waters,

was dug up along with large grinders of the mastodon.—*Cuvier.*

Note.—The Natchez on the Mississipi are presumed to be Mongols.—*See Ch.* VI. It is worthy of enquiry why a kind of extensive mountain or wood, on Arrowsmith's Map, in lat. 32° 30′, not far from Natchez, is named "*Big Bull* Grounds." We find by the traditions that the elephants are called *big bulls.*—*See Mr. Jefferson's notes, p.* 56.

See Map, No. 12.

In the Apelouse country, (N. Lat. 31°), a lower jaw of an elephant with one grinder in it.—*Cuvier.*

See Map, No. 13.

At Stono, Carolina, (N. Lat. 32° 50′. W. Lon. 80° 10′). Three or four grinders.—*Cuvier.*

See Map, No. 14.

In Biggin Marsh, near the origin of the west branch of the Cuivre, South Carolina, some elephants' grinders at the depth of eight or nine feet.—*Cuvier.*

Note.—No elephant has less than eight molar teeth, and many have twelve. All that are described in Nos. 12, 13, and 14 would not make more than one animal.

See Map, No. 15.

"In 1805, many bones of these animals (the mastodon) were found in the county of Wythe in Virginia, (north lat. 37°, W. Lon. 81°), about five feet under the earth, upon a bed of limestone. One of the teeth weighed seventeen pounds. But what renders this discovery the more remarkable is, that *a mass of half ground branches, roots, and leaves, inclosed in a kind of sack, supposed to be the stomach, was found in the midst of these bones, so as to leave no doubt that these were substances that the animal had de-*

voured. Among the vegetable matter in this sack, were distinguished the remains of some plants known in Virginia."—*Rees's Cyc. Addenda,* "*Mastodon.*"

In Virginia, near the river Ihanhawa, in the county of Wythe, in a salt marsh at the depth of six feet, great bones and grinders of an elephant; and at the same time other teeth like those of the little mastodon.—*Cuvier.*

See Map, No. 16.

At Chesapeak, (north lat. 37°, W. Lon. 76°), east coast of the bay, a grinder.—*Cuvier.*

See Map, No. 17.

At Middleton in Monmouth, (north lat. 40° 22′, W. Lon. 74° 15′), a grinder of the true fossil elephant.—*Cuvier.*

See Map, No. 18.

At Chemung, a branch of the Susquehanna, named by the savages Riviere de la Corne, (N. Lat. 42° 30′, W. Lon. 76° 30′), one grinder and part of a tusk six feet long, and thirty-one inches in circumference, belonging to one which, if whole, would measure ten feet at least. According to Mr. Barton, the molar tooth resembles the *Asiatic* elephant.—*Cuvier.*

Note.—In Nos. 16, 17, 18, the whole would not *compose* more than one animal, though they may have belonged to more. It is by no means improbable that grinders have sometimes been removed from the places where the animals had died, as curiosities. There is an inscription, supposed to be *Tartarian,* engraved on the rocks of Dighton, (N. Lat. 41° 47′), in Narraganset bay, near the banks of Taunton river, twelve leagues south of Boston. — *See Humboldt, Vol.* i. 151. In Ch. XII. it is shown that the natives of this bay were recognised by Bishop Berkeley, and the portrait painter Smibert, to be the same race of people as the

Siberians, given by Peter the Great to the Duke of Florence.—*Benj. Smith Barton, M.D. p.* xvi.

See Map, No. 19.

"In our days, one of the gigantic skeletons was found upon a hill in California, not far from *Kada Kaaman.*"—*Clavigero, Vol.* i. *p.* 84. This place is not on the map of Venegas, nor on that of Robertson.

Note.—The Mexicans are described as having crossed from California to Culiacan.—*See Ch.* VII.

See Map, No. 20.

I LEARNT, while I was at the *Ville des Rois*, (Lima), in 1550, that some giants' bones had been found there, of a greater size than those are where the giants landed.—*Vega*, ii. 394.

Note.—Mango Capac, who first appeared at Lake Titiaca, probably came on shore at this place. Being the chief, it was natural that he should have with him the largest elephants.

Respecting these remains, Robertson re-

marks, (*Vol.* i. *note* xxxiv.)—" The animals of America seem not always to have been of a size inferior to those in other quarters of the globe. Near the banks of the Ohio, about one hundred and ninety miles below the junction of the Scioto with that river, a vast quantity of bones, of immense magnitude, have been found, five or six feet under ground. Dr. Hunter's opinion is, that they belonged to some huge *carnivorous* animal, and not to the elephant. Bones of the same kind, and as remarkable for their size, have been found near the mouths of the great rivers Oby, Jenesai, and Lena, in Siberia. The existence of such animals in America might open a wild field for conjecture. The more we contemplate the face of nature, and consider the variety of her productions, the more we must be satisfied that astonishing changes have been made in the terraqueous globe, by convulsions and revolutions, of which no account is preserved in history."

* * * *

" The Mexicans" says Baron Humboldt,

(*Vol.* i. 211), " made use of helmets, which imitated the form of the head of a serpent, a crocodile, or a jaguar. In the mask of the sacrificer, we discover the resemblance of the trunk of an elephant, or some pachydermatous animal resembling it in the configuration of the head, but the upper jaw-bone is furnished with incisive teeth.

The muzzle of the tapir is no doubt somewhat longer than the snout of our swine, but there is a great distance from the muzzle of the tapir to the trunk figured in the Codex Borgianus. *Had the people of Aztlan, sprung from Asiatic origin, preserved some vague notions of elephants?* Or, which appears to me much less probable, did their traditions go back to the period when America was yet peopled with those gigantic animals, the petrified skeletons of which are found buried in the marly lands, even on the ridge of the Mexican Cordilleras? May there not also exist in the north west part of the New Continent, in countries not visited by Hearne, Mackenzie, Lewis, some unknown animal of this kind,

which, from the configuration of its trunk, holds the middle place between the elephant and the tapir?"

"I am well aware, (says Clavigero), that many European philosophers, who laugh at the belief of giants, will pity my credulity; but I will not betray the truth, to avoid censure. I know, that among the civilized nations of America, it was a current tradition, that a race of men had existed, of extraordinary height and bulk; but I cannot remember an instance, among the American nations, of there ever having been elephants or hippopotamuses.

"I know from innumerable writers, and two eye-witnesses of unquestionable credit, Hernandes and Acosta, who were men of learning, that *human* skulls and skeletons have been found, of astonishing size: but I do not know that any skeleton of a hippopotamus has been found, or a single tooth of an elephant. I know that some of the said great bones have been found in tombs,* which appear evidently to have been made on purpose; but I am yet to

learn of tombs ever having been constructed for sea-horses and elephants. All this, and more, must be weighed, before we presume to assert, with some authors, that these bones belonged to those, or some such great animals.—Some have thought, that these were bones of unknown quadrupeds, now *extinct*, or of sea animals."—*Vol.* i. *p.* 84. *Vol.* ii. *p.* 224.

Note.—Thus we find, that there are living wild elephants in America; that, in most cases where the bones have been found, *human action* is described as in conflict with giants: a *stomach* of an elephant was seen, which contained the vegetables that grow in the same country; and, that almost all the places are subject to the proof or supposition of having been inhabited by Mongols. Moreover, that some of the grinders are like those of *Siberia*, which region belonged to the monarch, who is conjectured to have been the father of Mango Capac, in the year 1283; and to this may be added, that no fossil bones found in the old world are so *fresh* as those in America. In estimating numbers of ships, troops, and ele-

phants, and on contemplating the mighty object of subduing a great empire by one invasion, the reader must consider, that Kublai was, (if the estimates of the population of China be any thing near the truth), master of more than half of mankind: and of very numerous countries which produce elephants, not a grinder of which has ever been seen by any European.

CHAPTER XI.

Remarks on Quadrupeds said to be extinct.——One hundred and twenty Roman Ships traded annually from the Red Sea to the East Indies.——The Tapir of Sumatra.——Description of Two Living Unicorns.——Hippopotamus. —— Mastodon. —— Imperfect Knowledge of Fossil Quadrupeds.

IN a preceding work it has been proved, that, in the Wars and Sports of the Romans and Mongols, infinitely more elephants and other animals were employed or slain, than are necessary to account for the whole of the fossil remains of quadrupeds and other animals discovered in Europe and Siberia: and in almost every instance where such remains are found, it has been shown, that battles have been

fought upon the spot, or that games of the amphitheatre have been exhibited, in which the Romans are recorded, by innumerable authorities to have employed the very quadrupeds the bones of which have been dug up. The mighty emperors of Rome possessed Europe, except the high northern parts, and a considerable portion of Asia and Africa. The more mighty Moguls, in the thirteenth century, were masters of all China, India beyond the Burrampooter, Tangut, Thibet, Tartary, Siberia, Persia, Bagdat, Georgia, Asia Minor, the Crimea; and all Russia was tributary to that power.

History is extremely defective with regard to both of these immense empires; but sufficient has reached us to prove what is alleged above, in such numerous instances, that it may almost be asserted that the Roman and Mongol conquerors may, with confidence, be traced by the remains of elephants and menageries of quadrupeds which are supposed to be *extinct.* If such extraordinary collections, consisting of remains of European, Asiatic, and African animals, some of hot, and some of cold climates, which

have been found in Italy, France, and *England*, could be attributed to any natural cause, such as those countries once having been *tropical*, as some persons have imagined; it may be asked, why no such collections have been discovered in *Scotland* or *Ireland?* And could either of the theories hitherto advanced with respect to Kirkdale prevail against the historical narratives of the Roman emperor, who resided three years at York, and celebrated his triumph over Parthia and Arabia, during his stay in that city; and who is said to have possessed the very kind of quadrupeds, the remains of which have been found at Kirkdale; amongst which are bones of a hippopotamus, known only to inhabit Africa; and a tiger, not found any where but in Asia?

It is a most surprising circumstance, that *no naturalist has examined history* on this important subject. How much more interesting it is, when any remains of an unknown animal are found, to be able justly to expect to discover the living subject in some of the recesses of Africa or Asia not yet explored by moderns,

than to attribute them to either of the hypotheses to which they are referred; but not one of which brings satisfactory conviction to the mind.

Some of them are at variance with common sense—such, for instance, as supposing the earth to have been a *fixed star*. Another is in contradiction to the known laws of nature: as it supposes the axis of the earth to be rotary. Attempts have been made to prove a former tropical region in the Arctic Circle, from the finding of vestiges of plants in cold climates, Siberia, for instance, which are not now known except in tropical countries; but history here again presents itself to elucidate this portion of the inquiry. We find that Siberia was invaded from China and India, more than two thousand years ago: and that immense armies of several hundred thousands of troops were in that region in the thirteenth century, consisting of Chinese, Arabs, and Indians, (extra Gangem): that elephants were employed in these wars, besides other cattle from the south, and that the Moguls possessed China, India extra

Gangem, and all Siberia, two or three centuries. It is well known that, by nature, seeds are protected from decay, and many kinds even from digestion, in such a surprising manner as to form one of the innumerable instances of the providence of the Creator. These conquerors of Siberia, resided very high in the north. The Turks in the sixth century, who also possessed elephants, conquered up to the Arctic Sea. The pads of elephants, which are in general large enough to form bedding for a man, have in all probability been stuffed with grass, fern, leaves, and branches of tropical plants; besides what other vegetables may have been used for the buffaloes and bullocks, or as package of the baggage of officers and troops. The seeds of these plants would undoubtedly keep sound till accident might scatter them in Siberia, and where the excessive heat of the summer would cause them to grow to their natural size the first season. But such a change from their natural climate, and the different length of the seasons, would, in a certain period, reduce their size and appearance in such a way as no

longer to allow them to be recognised as the same that they were in the first seasons of their growth in the north. Many naturalists have espoused the theory of Buffon, regarding a former hot climate in northern regions, but it is *wholly untenable* from any known operations of nature, and may therefore be deemed a mere hypothesis without any proof whatever. Monsieur Bailly was so infatuated with this strange notion, that he conjectures Nova Zemlia to be the Atlantis of Plato*. The wonderful is much more captivating to the generality of mankind, than the plain unvarnished probability, or proof; but, in subjects of science, should never be entitled to a preference.

According to the Baron Cuvier, remains of elephants and such animals are never found where they may not have been deposited by the hand of man or by accident. In the year 1788, at Aix, in Provence, in quarrying limestone, under *eleven strata* of sand and clay, at the depth of forty-five feet, the workmen found

* See Sir Wm. Jones, Vol. i. p. 55.

a bed of shells and stones; and underneath a stratum of sand, stumps of columns half wrought, coins, handles of hammers, and a board seven feet long, broken, but the pieces all there, and which fitted each other, worn, and like the boards used by quarry-men. The pieces of wood were changed into agate.—*Count Bournon. Phil. Mag.* lvii. *p.* 458.

If the bones of an animal supposed *extinct* had been found in this place, instead of coins, &c. it would have been deemed an unanswerable proof of an *antediluvian* origin.

Among the numerous causes for misleading the judgment of the general reader on this subject, is the indefinite meaning of the word *fossil;* some imagining that the bones are generally, from age, changed into agate, like the board above mentioned, but this is rarely the case; and even when it does happen, it can be no proof of their being antediluvian. The word means nothing more than, *found in the earth;* from *fossa,* a ditch; and the bones never appear older than in a state that might be caused by one or two thousand years; and ve-

ry often they are not more decayed than bones dug out of graves.

A *shaped* beam was found, in 1714, on sinking a well near Tobolsk, at *sixty-four fathoms depth.* Skeletons of whales have been found six or eight hundred miles inland, in Siberia.—*Strahlenberg, p.* 405. Rivers in these latitudes will deposit *seven feet of mud in one season.—Captain Cockrane's Journey, p.* 84.

The *species* of elephants, and other quadrupeds, the bones of which have been discovered, differ from those species known to naturalists: but it is scarcely possible that they could agree; the Romans having procured their animals from the *interior* of Africa*, and the *northern*

* The Romans were masters of the north countries, and coast of Africa; and they possessed Egypt more than six hundred years. Africa was known to the Romans in the reigns of Augustus and Adrian, as far as south lat. 14°.—*Esprit des Loix, Liv.* xxi. *Ch.* x. And according to another author, Africa as far as *south lat.* 30° *paid tribute* to the Romans.—*Hart's Herodian,* 8vo, 1749, *Introd. p.* 35. They were therefore, probably, as well acquainted with the interior of Africa as the Ptolomies; and both of them exhibited

parts of Asia, or by the Red Sea; and naturalists having formed their judgment, of elephants in particular, from specimens brought from the Cape of Good Hope, and other parts of the *coast* of Africa, and from the *south* of Asia; and we find *three species* of elephants caught in one keddah, or inclosure at Tiperah, in Bengal. There are on the continents, and in the islands of Africa and Asia, perhaps fifty extensive countries in which elephants are found wild, not one of which has furnished a molar tooth, to enable naturalists to form any thing like a rational decision on the question of the fossil species being extinct. The very word *species* has no definite meaning in natural history.

The most remarkable collection of bones which has been discovered is that in the Val d'Arno, near Florence, in which are remains of "the *hippopotamus* in immense numbers, the rhinoceros, elephant, ox, horse, deer, hyæna,

unicorns, and innumerable other quadrupeds now imagined to be extinct.

bear, *tiger*, fox, wolf, *mastodon*, hog, *tapir*, and beaver. The bones are loosely scattered; not in entire skeletons like those in Russia and Siberia."—*Professor Buckland, Second Edit. p.* 181. *Quarterly Review*, lvii. *p.* 153.

At the period when these bones were discovered, they consisted, as would *then* have been supposed by any one acquainted with the countries in which quadrupeds are found, of animals from the four quarters of the globe: the hippopotamus from Africa, the tiger from Asia, the tapir from America, and any one of the smaller beasts being European.

Would any person venture to pronounce this collection the produce of any possible natural cause? Or affirm that there is not every probability of the whole of them not being still somewhere in existence? They must unquestionably have been brought together for an amphitheatre, and if this inference cannot be disputed, how many other heaps of such remains must be subjected to the same conclusion? And they are in most instances found where amphitheatres are known to have exist-

ed, either by their remaining ruins, or the records of history: and always consist of a similar variety of the same animals.

" Bones of no less than thirty species of animals have been found very lately, in volcanic tufa, in the department of Puy-de-Dome in France, principally in Mount Perrier, near the Issoire, and a large proportion of these prove to be extinct, and hitherto unknown quadrupeds. Among them are an elephant, a small mastodon, a rhinoceros, hippopotamus, small tapir, many of the *genus Cervus*, two bears, three panthers, a hyæna, a fox, and an otter,"— *Quarterly Rev. Sep.* 1826, *p.* 511.

Here we find the very same animals as those near Florence. This is the situation of the Arverni, the country of the celebrated Vercingetorix, who raised so powerful a conspiracy against Julius Cæsar, and was made their king. As there was an amphitheatre in the district of the British king Caractacus, can we doubt there having been one in Auvergne? There were amphitheatres at Autun, Treves, Nismes, Bourdeaux, Paris, Poitou, and Arles.

One of the arguments for a mysterious origin of the fossil remains of quadrupeds, which has never failed being set forth, is, that no human bones have been found with them. It is acknowledged by the highest modern authority that human bones, of a relative size, retain their consistence as long as those of quadrupeds. Geology and anatomy have not long been studied, and all large bones and elephants' grinders, have, in all countries, even in Europe, till lately been considered as human by the mass of society; and as such bones have generally been found by labourers and peasants, how frequently may they have been accompanied by real human remains, without the latter being mentioned? But human remains have been found with those of quadrupeds supposed extinct; and have been deemed postdiluvian, which they no doubt were. Lately, at Harwich, a very beautiful fossil turtle was found embedded in a solid block of cement stone: another large stone, when broken, was found to contain "nearly the whole of a

human skeleton."—*Common Sense Newspaper, No.* 60. The instances are numerous of Roman coins, urns, arms, or other vestiges accompanying the remains of animals deemed extinct. In London, the carcass of a fossil elephant was found, and close by it was the head of a British spear, made of flint.—*Selections from Gent's. Mag. Vol.* i. 429. A fossil elephant was dug up at Gloucester with fragments of a Roman sacrificial altar, and bones of oxen, sheep and hogs.—*Bishop Hakewill, p.* 228. An Irish fossil elk has lately been found which had been wounded with a spear or arrow. These few instances prove that such remains of large quadrupeds are not antediluvian, and consequently not likely to be extinct. Geology and natural history are wide, and most important and useful fields for advancing civilization and knowledge; and when the hypothetical notion of all fossil quadrupeds being of genera or species which are extinct, because we have not yet become acquainted with their haunts, shall be abandoned; science will in these departments

assume a legitimate and practical utility; and also a dignity never accorded to mere hypothesis, which, from its nature, is incapable of proof. Natural and civil history will assist each other; and such elucidations will tend to forward the progress of real knowledge, in lieu of supplying an ingenious puzzle to distract and confuse the mind. *It must be remembered that these remarks refer only to* quadrupeds and other animals known to have been exhibited by the Romans and the Moguls.

On the Communication of the Romans with the East Indies, by Sea.

THE purpose of this note is, to prove the facility with which the Romans may have procured the tapir, or any other curiosity, by sea from India. The high prices they gave for rare animals would cause their being sought with an eagerness totally unknown in these times. The fame of amphitheatrical sports had spread over the distant countries of Asia

and Africa*. What must have been the exertion by which the emperor Titus† brought together five thousand wild beasts of every kind,

On the Amphitheatrical Sports of Domitian.

What scene sequester'd, or what rude renown,
Sends no spectator to th'imperial town?
The Rhodopean hind now tempts the plains,
And tunes from Hemus his Orphean strains.
The Sarmat, Cæsar, hies thy works to see;
And gives the steed he swills(*a*), to share the glee.
They come, who first the rising Nile explore;
And they who hear remotest Tethys roar.
The Arab hasted, the Sabean flew;
And the Cilician own'd his native dew.
With tortured tresses here Sicambrians gay;
There Ethiops bristling in their diverse way.
'Mid various speech, but one glad voice we find,
That hails thee father of converg'd mankind.

Elphinston's Martial, p. 19.

(*a*) The Tartar opens a vein of his horse and drinks his blood.

Britain is not mentioned, probably from those sports being so frequent in that island: there being remains of amphitheatres at Dorchester, Silchester, Caerleon, Sandwich, and mention of a circus at York, in Spartian's Life of Severus; besides vestiges in several places of other buildings which are supposed to have been amphitheatres.—*See Augustan History, Sept. Severus, Wars and Sports, Ch.* X.

† Titus served in Britain under his father Vespasian, who gained thirty battles in the southern parts, and conquered the Isle of Wight. In one of these

to slaughter on the single occasion of dedicating his amphitheatre*?

The Romans possessed Egypt above six centuries; and, "we are informed by one author of credit, (*Pliny N. Hist. L.* vi. *C.* 26,) that the commerce with India drained the Roman empire every year of more than four hundred thousand pounds: and by another (*Strabo, Geog. L.* ii. *p.* 179), that *one hundred and twenty ships* sailed *annually* from the Arabian Gulf to that country†."

conflicts Titus saved his father's life. The amphitheatres at Dorchester and Silchester were probably built by these monarchs, as supposed by Dr. Stukeley.

* Eutropius, Suetonius, and Cassiodorus say five; and Dion Cassius makes the number nine thousand wild beasts.—*Wars and Sports, p.* 327. So anxious were distant monarchs to flatter and please the Romans, that two kings of India, named Pandion and Porus, sent to Augustus, accompanied with a letter in Greek from the latter, tigers, (which animal had *never before been seen by the Romans*), elephants, vipers of prodigious size, (cobra de capello?) a serpent twelve cubits long, a turtle three cubits long, a partridge larger than a vulture, (florikin, or bustard?) with pearls and jewels. The ambassadors were four years on their journey.—*Crevier*, "*Augustus.*"

† Robertson's America, Vol. i. p. 20.

About eighty years after Egypt was annexed to the Roman empire, Hippalus, commander of a ship engaged in the Indian trade, ventured to take advantage of the monsoons, and boldly stretched from the mouth of the Red Sea, across the ocean, to Musires, or Barace, two harbours on the Malabar coast, supposed to be between Goa and Tellicherry, which he reached in forty days. The ancient coasting ships were accustomed to trade with Patala, on the Indus, and Baroach, on the Nerbudda; to which places all the productions of the interior were brought. To these emporia the Indians, in vessels of their own, or *country ships*, varying in form and burden, traded from the golden Chersonesus, or Malacca, and the countries near the Ganges. * Not far from the mouth of that river, the author of the Navigation of the Erythrian Sea, (*Periplus, p.* 36), places an island, which he describes as situated under the rising sun, and the last region in the east that was inhabited. But he appears to have had slender knowledge concerning this imaginary island; as he relates, with the love

of the marvellous, which always characterises ignorance, that these remote regions were peopled with cannibals, and men of uncouth and monstrous forms*.

When the emperor Aurelian, A. D. 273, captured Zenobia, the queen of Syria; Firmus, the friend and associate of the unfortunate queen, collected the remains of her army, and, being in collusion with the Egyptians, conquered Alexandria. Firmus had become so rich, from

* See Robertson's India, Sec. ii. With all possible deference to this excellent historian; in this instance of the marvellous, we may safely conclude that the author of the Periplus, having mentioned Malacca, alludes to the island of *Sumatra*. The cannibals and men of uncouth forms is a true description of that country. Besides the monstrous oran-outangs, "this island produces a species of monkey having a face resembling that of a man. They shave off the hair, leaving it only on those parts where it naturally grows on the human body, and dry and preserve them with camphor and other drugs, in such a manner that they have exactly the appearance of little men. They put them in boxes, and sell them to traders, who carry them to all parts of the world. The Battas of Sumatra devour the bodies of criminals."—*Marsden's Marco Polo, pp.* 553, 604.

commerce in paper and other merchandise, that he publicly declared he could maintain an army. He was in friendship with the Blemmyæ and the Saracens. He oftentimes sent merchant-ships to India.—Aurelian invaded Egypt, and wrote to the people of Rome:—"We have defeated, taken, and killed the wicked robber Firmus. The tribute of Egypt, which he had suspended, will now go entire to you. Be in concord with the senate, the gentry, and the soldiers of the guards; follow your pleasures, and entertain yourselves with the pastimes and shows of the circus."——*Flavius Vopiscus, Augustan Hist. "Firmus."*

These notes will prove to the reader, that the Romans possessed the means of procuring animals from the East Indies by *sea*, as well as by land.

The Tapir.

The remains of a tapir were found with those of fourteen other quadrupeds, near Florence; which collection cannot be reasonably

attributed to any other origin than an amphitheatre; and therefore the conclusion is, that the tapir was known to the Romans.

This animal was, till very lately, supposed to be a native of America only; but there is now, in the museum at the East India House, a specimen of a large tapir, which was sent by Sir Stamford Raffles, alive, from Sumatra to Bengal. If it be not existing in Africa*, it is

* "Clavigero asserts (says *Pinkerton, Geog.* ii. 616,) that the largest quadruped in America is the Danta, Anta, or Tapir, about the size of a middling mule, and amphibious. This animal seems to be different from the Lanta or Danta of Africa, described by Leo; but the identity of the name tends to confirm the idea that America was peopled from Africa." Deeming this idea of Pinkerton's an important allusion, both with respect to the existence of the tapir in Africa, and if so a wonderful coincidence in the name; on referring to Leo Africanus, B. vi. Ch. ix. it appears that the "Lant, or Dant, in shape resembles an ox; except that he has smaller legs, and comelier *horns;* his hair is white, and his hoofs black as jet. The most certain trial of the Barbary horses is when they can overtake the lant or the ostrich, in which case they are esteemed worth a thousand ducats. The lant is easiest caught in summer, because his hoofs are set awry by the heat of the sand."—*Leo in Purchas, Vol.* ii. *p.* 846. This is therefore not a tapir, and the resemblance in the word is accidental.

a proof of the extraordinary pains that must have been taken, and the great expense incurred, to procure rare animals for the purpose of acquiring popularity with the Roman people.

We know, that about the first century, the British kings had the elephant and the unicorn on their coins: and there is great probability of their having had the *tapir* also. The reader is referred to a coin of Cunobeline, on Plate IV. This king was father of Caractacus, and had been brought up at the court of Augustus. There are no less than thirty-nine of his coins still extant. He was king of the Trinobantes, and his capital was Camelodunum, now Colchester. The coin is of brass, and it is copied with exactness, from Camden's Britannia, by Philemon Holland, folio, London, 1637, p. 89. The tail in the engraving is not like that of a tapir, and the shoulder is perhaps too high, unless that circumstance may be attributed to the position of the beast. So short is the tail of the tapir, that a painter might, in taking a resemblance of the dead animal, suppose that

it had been cut off, or lost; but this is a mere conjecture. However, as this coin cannot be meant for an elephant or a hog, there remains nothing but the tapir to which it is similar.—And, as we now know that the tapir was within the reach of the Romans, it is a very curious circumstance. The horse and the eagle, on other coins, are faithfully executed.—Camden, p. 97, says—"This king flourished in the days of Augustus and Tiberius, and, because Britain began to cast off her barbarous rudeness, his head was made like that of Janus, who was the first that introduced civilization. Camden makes no remark whatever respecting the reverse of this coin, although he does on those of some on the same page. The tapir, when Camden wrote, was probably not known to be in existence. He finished his book before the year 1617.

Egypt was conquered by Julius Cæsar, B. C. 48 years; and the British king died A.D. 41; therefore, as we find that the Romans had so extensive a commerce with the Malabar coast, and that the native Indians brought

their produce in country ships to that mart, *history* offers no objection to the living tapir having been known in Britain at the period in question.

The Unicorn.

In another work*, the probability of the existence of this animal has been discussed. The unicorn is on the coin of a British king about the period of the reign of Augustus. An unicorn deer was killed in Siberia.—*Bell of Antermony.* Tamerlane slew unicorns *and rhinoceroses* near Cashmere. Vincent Le Blanc mentions their existence in the queen's park at Pegu, in the sixteenth century. Mr. Barrow found a drawing of one in a cave on a mountain at the Cape of Good Hope, very like that on the British coin, and the natives say that it exists in those parts, north of our boundary.—Ptolemy the king of Egypt, and several Roman emperors, were drawn by oryges with one

* Wars and Sports, Ch. xi.

horn. The part of Africa which is supposed to contain these animals, has never been visited by modern scientific Europeans, from north lat. 10°, to south lat. 30°, and is more extensive than Europe. The Romans are said to have received tribute from Africa to south lat. 30°.—*Hart's Herodian, Int. p.* 35. Thus there is every historical probability that this beast is in existence. Since writing the volume alluded to, the author has met with the following description of two living unicorns:—"On the other part of the temple of Mecca, are parks or places enclosed, where are seen two unicorns; they are there shown to the people as a miracle; and not without good reason, for their rareness and strange nature.—— One of them, which is much higher than the other, is not much unlike a colt of thirty months of age: in the forehead groweth one horn, in manner right forth, of the length of three cubits. The other is only one year of age, and like a young colt: the horn of this is of the length of four handfuls. This beast is of that colour of a horse called weasel, and

hath a head like a hart, but not a long neck, and a thin mane hanging on one side. Their legs are thin and slender, like a fawn or hind: the hoofs of the fore feet are divided in two, much like the feet of a goat; the outer part of the hinder feet is very full of hair. This beast seemeth wild and fierce, yet tempereth that fierceness with a certain comeliness. These unicorns were given to the sultan of Mecca as a most precious and rare gift. They were sent him out of Ethiopia by a king of that country, who was desirous, by such a present, to gratify that sultan."—*Travels of Lewes Vertomannus, a gentleman of the city of Rome, to Egypt, Arabia, &c.* A. D. 1503: *from the Portuguese of Antonie Galvano, by Richard Hakluyt, Vol.* iv. *page* 162.

Hippopotamus.

THESE animals are peculiar to Africa, and were exhibited by the Romans in great numbers. Their remains have been found at the three principal residences of the Roman emperors, while they visited or lived in Britain—at

Kew, near London; at Harwich, near Colchester; and at Kirkdale, near York.

We have seen that the British kings had the elephant, unicorn, and the (tapir?) on their coin; and the *British Emperor* Carausius had a lion on his well executed coins, which animals he brought with him from Africa, whither he sailed with a fleet which was an over-match for that of the Roman empire, while under Maximian and Constantius Chlorus; and from whence he returned triumphantly to Britain, where the lions formed a part of his magnificent games*. The reader is referred to Plate IV. which exhibits what he supposes to be a hippopotamus: it is part of a Roman pavement, representing Orpheus surrounded by a winged horse, a dog†, a wolf, a stag, a boar, an

* This British Emperor struck three hundred different coins and medals.—*Wars and Sports, Ch.* xiii.

† The wild beasts were conveyed sometimes in cages of iron. Symmachus speaking of some dogs, brought from *Scotland,* says, they were so fierce at the games that they might have been imagined to have been brought likewise in *caveæ* of iron.—*Marquis Maffei, Book* ii. *Ch.* vii.

elephant, a lion, and the animal engraved. The pavement is elaborately grand, and was found at Roxby in Lincolnshire*. It is not like a bear, nor does it resemble any other animal except the hippopotamus; and, as bones of that beast were found near York, which was the head quarters of the Roman empire for three years, it has probably been copied from the living animal.

The Mastodon.

Remains of this animal have been found in Europe and America. In Europe, *mixed with elephants' remains,* at Krembs and Florence; and in America, *accompanied also with bones of elephants,* in the kingdom of New Granada, on the ridge of the Mexican Cordilleras, in the plains of Tlascala, at the mouth of the Mississipi, and at Wythe in Virginia.—*See Ch.* X.

From these statements, two inferences may

* The engraving is in Vol. i. a large folio of prints, of the Antiquarian Society, at the Royal Institution.

be drawn: the first, that, in such instances, both the elephants and mastodontes are of *extinct* species; or else, are both still in existence. The second, that it is wholly inadmissible that the mastodon can be carnivorous, although that opinion was decidedly pronounced by so eminent a naturalist as the celebrated John Hunter.

In the fifty or sixty realms in Asia and Africa which possess elephants, and the grinders of which have never been seen in Europe, the mastodon is as likely to exist, as any other kind.

Mountain elephants are said to be the largest and most courageous, and that they will easily carry three or four thousand weight.—*Sonini's Buffon, Vol.* xxviii. *p.* 152—156.

The writer will venture a conjecture that mastodontes are *mountain* elephants, and that their molar teeth are formed with the usual providence and adaptation of the Creator, for the purpose of feeding on the branches of trees; those elephants with the well known usual grinders generally feeding on succulent coarse

grass or rushes. Their remains being found in America, is a proof, according to the hypothesis now offered, that mastodontes inhabit Asia. The Romans having procured their elephants from both Asia and Africa, they may therefore be in existence in Africa.

Animals mentioned by the Romans as slain, bones of which have been found.	*Animals not mentioned, bones of which have been found.*
Elephants	Mastodontes
Hippopotami	Tapirs
Rhinoceroses	Beavers.
Lions	
Tigers	
Leopards	
Lynxes	
Hyænas	
Bears (often from Africa)	
Boars.	
Buffaloes	
Foreign Bulls	
Deer (of many kinds)	
Domestic animals	
Rein Deer, Elks } *See Cuvier's Theory of the Earth, p. 69.*	
Crocodiles	

Bones found of quadrupeds named* Paleotherium, *or Ancient Wild Beast, with a thick Skin.*

In the Natural System, after the Tapir, and before the Rhinoceros and Horse.

One the size of the Rhinoceros
Some ..... Horse
Three kinds ..... Hog, (varying in the form of the feet)
Some ..... Sheep
Remains of five other Species.
A carnivorous beast, *genus Canis*
One allied to the hog

Bones of the Anoplotherium, *unarmed, or without weapons.*

Between the Rhinoceros and horse on one side, and the Hippopotamus, Hog, and Camel, on the other.

Size of a small Horse
.... Hog
..... Antelope
..... Hare
One very small

* * *

Plesiosaurus, (similar to a lizard)

Animals named as exhibited or slain by the Romans and Egyptians, bones of which have not been found in these Researches.

Crocotta, (between a dog and a wolf)
Crocuta, (between a hyæna and a lioness)
White Bears
Indian Dogs, in *immense* numbers
Camelopards
Camels (*one* found at Montpelier.—*Quart. Rev.* lxviii. *p.* 510).
Dromedaries
Wild Asses
Zebras
Quaggas
Orixes, (unicorns)
Ethiopian Sheep
Arabian Sheep
Little Dragons
Ostriches

* * * * *

Gnu, (known to the Romans.)—*Cuvier's Theory of the Earth, p.* 68.
Nyl Ghau, (probably known)
Om Kergay, (probably known, size of a rhinoceros, quite harmless) —*Burckhardt. Quarterly Rev. for Dec.* 1823, *p.* 521.

Buffon numbered two hundred species of quadrupeds. A short time afterwards Bomare enumerates two hundred and sixty-five, and subsequently, Buffon himself increased his list to three hundred.—*Clavigero, Vol.* ii. *p.* 223, 325. If we contemplate the two lists above, and the vast number of extensive regions still unknown, we may safely conclude that our knowledge of fossil and of living quadrupeds is still in its *infancy*.

* See Rees's Cyc. "Strata."

CHAPTER XII.

Short Dissertation on the Original Population of America.——Persons.——Numbers.——Languages.

On the Population of America.

THIS subject has been discussed by numerous writers, and the result of their labours leaves the reader more perplexed than he was before he perused their speculations. In the course of these Researches, it has not appeared that, when Columbus discovered America, it contained either a white man, a negro, or other black man; and this is a very wonderful event, when we consider the extremes of climate.

" The complexion of the Americans is of a reddish brown, nearly resembling the colour of copper. The hair of their heads is always black, long, and coarse. They are *said* to have no

beard. Their persons are of a full size, straight, and well proportioned; and their features regular. Ulloa, who was ten years among them, asserts that those who have seen one American, may be said to have seen them all. Pedro de Cieza de Leon affirms, that their innumerable tribes, in all the climates, appear to be children of one father and mother.

The Esquimaux are, though swarthy, inclining to the European white, rather than to the American copper colour; and the men have beards. There are chalk-white individuals, but they are *albinos*, such as accidentally exist in all parts of the world*."

"The Mexicans are of a good stature, well proportioned; the skin is of an olive colour, and the complexion good; the forehead narrow, the eyes black, regular white teeth; the hair thick, black, coarse, and glossy; their beards thin, and generally no hair on their legs, arms, and thighs. Many of the young women are beautiful and fair: they are naturally mo-

* Robertson, Book iv. and note xlv.

dest, and have a winning sweetness in their manner of speaking*. The children are respectful to their parents, and the parents have the greatest affection for their offspring. The minds of the Mexicans are, by nature, in every respect like those of the other children of Adam. The modern Mexicans have not the same fire, nor are they so sensible to the impressions of honour as the ancient inhabitants†." With respect to the Americans' being without beards, it appears probable that it is more the effect of art, than any deficiency in nature; this seems to be the opinion of those best qualified to judge. It is their habit to pluck out the hairs of the face with tweezers or bits of wire twisted. Mr. Jefferson, in his notes on Virginia, says, that an American beau will, in

* This description agrees with that of the Siberians, "The Yakutes consist of Mongols, Tartars, and Mantchus; they are spread to the eastern extremity, upon the coasts of the gulf of Pinjinsk, and on the shores of the Kovima, *on voit en eux l'honneteté que peut donner la nature.*"—Levesque Hist. de Russie, Vol. vii. p. 439.

† Clavigero, Book i.

this occupation, spend hours at his toilet. This statement is confirmed by Carver, (p. 235); and by Mr. Barton, (pp. lv. lxxx.) who has found in history that the same custom prevails among the Calmucs, Tungusi, and the Yakutes. We may therefore conclude that Mongols and Americans are by nature provided with beards, like the rest of mankind; however their present appearance may be changed by the constant custom of many ages.

Regarding the amount of people in America, when discovered by Columbus, there is no number that has not been guessed, from four millions to three hundred millions.

Clavigero affirms that there were a million of priests in the kingdom of Mexico; and that six millions of people assembled to witness a festival in Montezuma's reign. We can attribute this latter assertion, in particular, to nothing but a want of due reflection on the numerical value of figures. The impression on the mind of the writer of this volume, is that, in 1492, America may have contained between twenty and thirty millions: but this is mentioned merely as his conjecture; whatever the

number was, by far the greatest portion was in Mexico and Peru.

* * * *

Thus it does not seem probable that America contained any inhabitants from Africa or Europe.

"The Esquimaux and Greenlanders are considered as Samoyeds, and the Chipewas, who fill a vast space extending to the river Columbia, by their own traditions, are from Siberia*."

"It is impossible," says Pennant, "with the lights we have, to admit that America could receive the *bulk* of its inhabitants from any country but eastern Asia. A few proofs may be added of customs common to both.

An image was found among the Calmucs, of a Tartarian deity, mounted on a horse, with human scalps pendant at the breast.

The Kamtchatkans, when discovered by the Russians, put their prisoners to death with lingering torments.

* Pinkerton's Geog. ii. 647, 648.

A race of Scythians fed on human flesh.

In both countries they transform themselves by the skins and skulls, into wild beasts, for the purpose of hunting.

The Kamtchatkans follow one another in marching, they never walk abreast.

The Tungusi and Americans tattaw themselves.

Their canoes are made alike.

They bury their dead in the same manner.

They suspend their dead in trees, in both countries.

Their persons and features resemble each other*.

The general resemblance of the natives is to the Siberians, and to the Mongols in particular.

The invaders of Japan were probably a mixed army, which may account for some difference of features and complexions; but still they are Eastern Asiatics. The Boutacoudos, exhibited in London, had the features of Malays. The Mexican who attended Mr. Bul-

* Encyc. Brit. "America."

lock's exhibition, was like the portraits of the natives of Japan.

From what appears in this volume, there is every probability that the inscriptions throughout America, are Mongol or Tartar. There is one at Narraganset Bay, near Boston, and the following extract forms a strong presumption that the Mongols conquered up to that limit

" The portrait painter, Mr. Smibert, who accompanied Dr. Berkeley, then Dean of Derry, afterwards Bishop of Cloyne, from Italy to America, in 1728, was employed by the Grand Duke of Florence, to paint two or three Siberian Tartars, presented to the Duke by the Czar of Russia. Mr. Smibert on his landing at Narraganset Bay with Dr. Berkeley, instantly recognised the Indians to be the same people as the Siberian Tartars; whose pictures he had taken. I shall show that the language of the Siberian Tartars, and that of the Tungousi, have an extensive range in North America."—*Benj. Smith Barton, M. D. p.* xvi. xvii.

The Narragansets were reckoned, in former

times, able to arm for war, more than five thousand men. The Sachem held dominion over divers petty governors.—*Barton, p.* xxxvii.

Thus we find every where in America, proofs, traditions, and conjectures that the natives are descended from the rude Asiatics, north of the latitude of China; until the conquest of Peru and Mexico, at which period China was governed by those rude Tartars, who had attained to a knowledge of several of the arts and handicraft trades of the *Celestial Empire*, but not to the *literature*.

The probability of this being the true solution of this interesting question is supported by many eminent authorities, Robertson*, Humboldt†, Pennant, Carver, Barton. Added to this, any one who casts his eye on the Map of the World, will at once allow the geographical question to favour this theory.

To attempt to ascertain the epoch when accidents or emigrations *first* supplied America

* Vol. i. p. 280.
† Vol. i. p. 14.

with eastern Asiatics, would be a vain task. Any one who is desirous to inquire into this point, will have no remains of the works of man, no progress in civilization, no numbers of population, or any other fact as far as is now known, to warrant the conclusion of a very ancient population.

There were no traces found of European or African arts, architecture, or people who inhabit those portions of the globe, except the Greenlanders, who were from Lapland or Iceland.

The fisheries of the Walrus, (named Mammoth by the Siberians), at the mouths of the Lena, Kovima, Oby, Jenesai, &c. in the Arctic Sea, have been known to the Chinese two thousand three hundred years. The large ivory tusks of this animal, (so often mistaken for those of the elephant), are greatly prized; as they, for a very long period, retain their whiteness*.

* See Cuvier, p. 142. Grosier's China, Vol. i. p. 568. Wars and Sports, Ch. xvi.

Father Avril, in conversation with Muschkin Puschkin Vaivode of Smolensko, a man of talents, and who had been a long time intendant of the Chancery of the government of Siberia, was told that, "with regard to America, there was a spacious island near the Kovima and Lena, very well peopled, and well known for the hunting of the *Behemot* (now corrupted to *mammoth*), the tusks of which are in great esteem. The inhabitants go frequently upon the coasts of the Frozen Sea, to hunt this monster, and carry their families with them: when it many times happens, that, being surprised with a thaw, they are carried away, I know not whither, upon huge pieces of ice that break off. For my part, added he, I am persuaded that several of those hunters have been thus conveyed to the most northern parts of America; and what confirms me in this opinion is, that the Americans of those parts have the same physiognomy as those unfortunate islanders, whom the over eager thirst after gain exposes to be thus transported*."

* Father Avril's Travels, p. 176.

As this fishery or hunting is carried on the whole length of the arctic coast, the same accident may have supplied Greenland, at the other extremity, with some of such unfortunate adventurers. The narwhal also abounds and is pursued by these fishermen in the same haunts as the walrus; and the rational conjecture of Muschkin Puschkin is strengthened by the *American* history. "In the description of the Mexican Zodiac, we find that the *Cipactli*, a sea animal, is one of the hieroglyphics, bearing a strong analogy to Capricorn, which the Hindoos and other nations of Asia, call *sea monster*. The Mexican sign indicates a fabulous animal, a whale with a horn in its forehead. Gomara and Torquemada call it *espadarte*, a name by which the Spaniards denote the *narwhal*, the great tooth of which is known by the name of the unicorn's horn.

Besides, the idea of the sea animal, *cipactli*, is connected, in the Mexican mythology, with the history of a man, who, at the epoch of the destruction of the fourth sun, after having for *a long time swam in the waters*, saved himself

alone, by reaching the top of the mountain Colhuacan. We have observed, that the Noah of the Aztecs, commonly called Coxcox, bears also the name of Teo-cipactli, in which the word divinity, or *divine*, is added to that of *cipactli**."

The Canadians come under the same description as the preceding. " From all the accounts I have heard and read (says Bell of Antermony,) of the natives of Canada, there is no nation in the world which they so much resemble as the Tungusians, who worship the sun and moon; but I have found intelligent people among them that believe in a superior being, who created those bodies and all the world†." The Wampum of the Canadians is exactly the Quipos of the Peruvians, as described by a good authority‡. The Quipos have been used in China and Mexico till the seventh century, and in Peru long before the arrival of Mango Capac. *See page* 146.

* Humboldt, Vol. i. 338.

† Journey to Pekin, p. 170.

‡ Carver's Travels, p. 362.

Invasions of Japan, in early ages, may have caused the arrival in America, by storms, of some of the troops.

According to Dr. Thunberg's researches, the *Tartars* in 799 overran part of Japan, when a *violent storm* ensued, and the Japanese attacking them, not a single person survived to carry back the tidings. In like manner they gained a signal victory over two hundred and forty thousand fighting men, A. D. 1281*."

If, to the foregoing reasons for supposing the population of America to be of Mongol and Tartar origin, we add the other details contained in this volume, we shall be constrained to acknowledge, that those who have so learnedly, and some so wildly, contended for the Americans being descended from the Egyptians, Carthaginians, Welsh, Irish, or Africans, as a *general* question, have no chance of probability being on their side. If stragglers have ever

* Encyc. Brit. "Japan." See, also, Kæmpfer, p. 175. To the storm in 799, we may probably attribute the ruins of Tiahuanaco. *See pp.* 73, 201.

been wrecked from either of those countries, they would soon lose their original language and colour by amalgamating with the general mass.

The Abbé Clavigero, a man of considerable learning, who derives the Mexicans and Peruvians from the *populous north of America*, remarks, Vol. ii. p. 200, that "Ancient philosophers were not more divided about the supreme good, than the moderns about this, than which no problem in history is more difficult of solution." It is not to be expected that this dissertation can afford a satisfactory solution regarding the *whole* population; but it will perhaps be found to be a much nearer approximation to the truth than those which have preceded it.

With regard to the number of *languages* in America, there are said to be many more than a thousand. If an Englishman of the present day is puzzled to understand the English language of the fourteenth century, where writing or printing has always been used, what sta-

bility of language is to be expected among Americans, who have never had an alphabet?

"The languages of Tartary are very imperfectly known to Europeans; and between Moscow and Pekin, more than fifty dialects are spoken. The Mongols are said first to have been taught letters by a Thibetian in Kublai's reign; and he rewarded him with the dignity of Chief Lama*. As far as researches have been made regarding the American languages, they are in favour of the origin now contended for. Of one hundred and seventy words, the roots of which are the same, three-fifths resemble the *Mongol, Mantchu, Tongouse,* and *Samoyede;* and two-fifths, the *Tschoud,* Celtic, Biscayan, Coptic, and Congo†. In this list, one hundred and fifteen words out of one hundred and seventy are recognized as Siberian. As this examination of the languages was made between two and three centuries after the conquest by

* Sir William Jones, Vol. i. p. 59.

† Humboldt, Vol. i. p. 20.

the Spaniards, and the introduction of negroes, many of the fifty-five roots, not Asiatic, may be attributed to people who arrived in the new world after the discovery by Columbus.

THE END.

ERRATA.

Page.	*Line.*	
65	22	*for* Picouca *read* Pisouca
74	head	*for* RUIN *read* RUINS
88	head	*for* ON *read* OF
131	11	*for* two years after *read* in the year of
176	3	*for* Pamapchupan *read* Pumapchupan
188	15	*for* billions *read* thousand
224	3	*for* preformed *read* performed
228	3	*for* statues *read* statue
262	15	*for* Sassure *read* Saussure
341	10	*for* extraordinhry *read* extraordinary
345	19	*for* 3093 *read* 303
364	19	*for* inhabithants *read* inhabitants
422	bottom	*for* Lewis *read* or Lewis
433	9	*for* Cockrane *read* Cochrane
442	6	*for* Musires *read* Musiris

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tries that he *visited.* It is remarkable that Marco Polo is silent respecting the small Chinese feet; fearing, perhaps, that no one would credit him; and that we find the following in Maundevile, who was in the service of the Grand Khan: " The noblesse of that country have long nails, and their women have their feet bound so strait that they do not grow half as nature would." p. 377.

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Vega, Garcillasso De la.—Histoire de la Conquete de la Floride; traduite par P. Richelet, 2 tom. en 1, 12mo. Leide, 1731. Of this author Robertson says, " The last that can be reckoned among the contemporary historians of the conquest of Peru, is Garcillasso De la Vega, Inca. For though the first part of his work, entitled, *Commentarios Reales del Origen de los Incas Reies del Peru,* was not published sooner than the year 1609, seventy-six years after the death of Atahualpa, the last emperor; yet as he was born in Peru, and was the son of an officer of distinction among the

Spanish conquerors, by a *Coya*, a lady of the royal race, on account of which he always took the name of *Inca:* as he was master of the language spoken by the Incas, and acquainted with the traditions of his countrymen; his authority is rated very high, and often placed above that of all the other historians. His work, however, is little more than a commentary upon the Spanish writers of the Peruvian story, and composed of quotations taken from the authors whom I have mentioned. This is the idea which he himself gives of it, Book i. Ch. x. nor is it in the account of facts only that he follows them servilely. Even in explaining the institutions and rites of his ancestors, his information seems not to be more perfect than theirs. His explanation of the quipos is almost the same with that of Acosta. He produces no specimen of Peruvian poetry, but that wretched one which he borrows from Blas Valera, an early missionary, whose memoirs have never been published. As for composition, arrangement, or a capacity of distinguishing between what is fabulous, what is probable, and what is true, one searches for them in vain, in the commentaries of the Inca. His work, however, notwithstanding its great defects, is not altogether destitute of use. Some *traditions which* he received from his countrymen are preserved in it. His knowledge of the Peruvian language has

enabled him to correct some errors of the Spanish writers, and he has inserted in it some curious facts taken from other authors whose works were never published, and are now lost."—*Robertson, Vol.* ii. *p.* 459. Vega was born in 1541, and his father, bearing the same name, was governor of Cuzco, in 1555. The son was sent to Spain about the year 1560, but revisited America, and he lived to a good age. His writings are excessively tiresome from their tautology. He embraced the religion of his father; and happened to arrive in Europe when the Christians were burning one another alive, in vast numbers, on account of disputed points in their belief; he therefore writes under evident terror and caution, but is on the whole a very valuable author.

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HISTORICAL RESEARCHES

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WITH A MAP AND TEN PLATES.

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